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MEMOIR OF THE LATE REV. JOSEPH JEFFERSON,
OF THIRSK, YORKSHIRE.

THE Rev. JOSEPH JEFFERSON was born at Wigton, in Cumberland, October 28, 1766. He received a liberal education at the Grammar-school in that town, at which he continued till his 18th year. His parents encouraged the studious disposition of their son; and his early proficiency was such, that in January 1784, he commenced a school at Whinns, in the vicinity of his native town; and in June 1785 succeeded to the mastership of the Free-school at Bothel.

From his earliest years Mr. J. was of a reflecting and serious mind, and, having been educated in the Established Church, intended to take orders in her communion. It had given him pain to observe the careless manner in which many of the clergy performed their offices: and although he was at this time far from those views and feelings of religious truth which he afterwards attained, yet his upright mind looked forward to ordination with the most disinterested motives, little anxious for preferment, but wishing rather for a studious and contemplative life, and intending to make it his business to instruct and benefit his parishioners,

and to show them an exemplary pattern of Christian behaviour. Such he afterwards stated to have been his feelings with regard to the clerical office.

His knowledge of the gospel of Christ was at this period painfully deficient, and he had to contend with disadvantages of no ordinary magnitude. A book, entitled "The Pious Country Parishioner," occasioned him a long mental conflict; which yet appears to have been overruled by the goodness of God to the production of incalculable benefit. This manual of *piety* enforced "the duty of all Christians of riper years, that is, about 16 or 17 years of age," to receive the Sacrament. As Mr. J. was of the prescribed age, he was often disturbed with compunction for neglecting this duty; and yet, under his present consciousness of unfitness, he scarcely dared to presume on such a solemn act. The painful emotions of his mind were indescribable; convictions of sin haunted him without ceasing; and the failure of repeated resolutions of amendment and future godliness embittered his very life. Attendance on the public worship of the Church, and the reception of the

Sacrament, brought not the wished-for relief; and nearly five years passed away in this state of anxiety and trouble. Like many who have preceded him in this painful discipline, he thought his own case peculiar, and different from that of all other men; and thus found little relief in those passages of Scripture and those books of religious instruction, which have brought peace to the minds of many in the tumult of their thoughts.

In the year 1787, Mr. J. first ventured to reveal his distress to a pious neighbour, a Dissenter, and in his house, for the first time in his life, attended family prayer. He now discovered that his own literary attainments were insufficient qualifications for the ministry which he anticipated, and learned how much need he had, before he became a teacher of others, to be himself taught even the first principles of the gospel. The conversation of this good man set before him the way of salvation by faith in the Son of God, and the books which he kindly furnished let in upon his mind a light which he had never before seen. The Scriptures were more diligently studied, and more earnest prayer was offered for the teachings of God. And yet a considerable time elapsed, before the troubled mind found peace and joy in believing. The terrors of God drank up his spirit, and he himself described his situation as resembling that of the desponding patriarch.* "When I lie down, I say, when shall I arise, and the night be gone? I am full of tossings to and fro unto the dawning of the day." The long continuance of such keen mental suffering had its effect upon his health, and by the advice of friends, medical aid was resorted to. The family in which he resided kindly endeavoured to afford every alleviation, and the apothecary's care was seconded by their

efforts to banish the supposed indisposition, and to recover his exhausted spirits. They knew not that no earthly physician can give rest to the wounded spirit, and that the anguish of a guilty conscience needs the gracious healing of a heavenly Comforter.

In this year, 1787, Mr. J. began frequently to attend, at Bothel, the preaching of the Rev. Henry Townsend, of Cockermouth. To the instructions received in the house where the Dissenters worshipped, he was deeply indebted; and although he once "loved the praise of men," and would gladly have avoided the reproach of worshipping with Dissenters, yet truth at length prevailed over prejudice, and the benefit derived, outweighed all considerations of a minor character.

To the year 1788, Mr. J. was accustomed to look back as the period of his deliverance from that fearful anguish which he had so long endured. His distress gradually subsided as his understanding increased of the truths of the Gospel of Christ. He felt now a pleasure in the duties of religion, and, having often prayed for very bitterness of soul, he now prayed with joy and gratitude, having communion "with the Father, and with his Son Jesus Christ." That dependence which he had once placed upon amendment and virtuous resolutions was destroyed; and that faith, which is at once so humiliating and exalting, vindicated its ascendancy. With faith came hope and charity. From this period, the consistency of a holy life showed the reality of the change which had passed upon him; and it is probable that, to the severity of the discipline through which he had been brought, may be traced that remarkable humility and that quick sensitiveness of conscience, which distinguished the whole of his subsequent character.

About the year 1788, Mr. J. was in the habit of walking every Sabbath

* Job vii.

to Cockermouth, for the purpose of hearing those truths, which he sought in vain from the minister of the established church in the village where he resided. He also commenced the practice of daily prayer in his school, and made it his business to teach the Catechism, and impart to his pupils such religious instructions as he thought his situation required from him. The observance of these peculiarities; and his attendance on the worship of Dissenters, procured for him a considerable share of reproach and opposition; and those whose ignorance was incapable of estimating his motives, were pleased to notice his conduct with marked disapprobation.

The difficulties, moreover, attendant upon an entrance into the sacred office, now began to appear more formidable. Under these circumstances, Mr. J. addressed a letter to the Rev. Joseph Milner of Hull, to whom his mind turned as an eminent and pious clergyman of the establishment, in the absence of all competent counsel from his own immediate neighbours. To Mr. Milner he possessed a sort of introduction, in his acquaintance with William Howard, "some remarkable passages" in whose life Mr. Milner had then lately published. In this correspondence Mr. J. stated his scruples with respect to subscription, and the course of reading which he had pursued in order to resolve them. Whatever might be Mr. Milner's own satisfaction with the requirements of the establishment, it does not appear that his client obtained any the least. On the contrary, the difficulties seemed to multiply, till they proved absolutely insurmountable. He felt himself compelled, in homage to conscience, to dissent from the National Church, and in the following year, 1789, resigned the mastership of Bothel School.

At this time Mr. J. became a member of the Independent Church at Cockermouth, with which he regularly worshipped, though at the labour of

a seven miles' journey; and shortly afterwards was recommended by his pastor, the Rev. H. Townsend, as a candidate for the patronage of the Fund Board in the Old College at Homerton. He entered as a divinity student for two years, in October 1789, and passed with ability and honour through his academical course. In July 1791, he received an invitation to supply the Independent Church at Basingstoke, then vacant by the decease of the Rev. J. Ridgway. After a short residence in that place, the Church unanimously invited Mr. J. to become their pastor, and he was ordained April 12, 1792. The Rev. John Clayton, of the Weigh-house, gave the charge, whose ministry, during his residence at Homerton, Mr. J. had usually attended.

It would be unpardonable to pass over in this narrative the kindness which Mr. J. received from the family which first received him as an occasional inmate. He resided ten years in the house of Samuel Toomer, Esq. of Basingstoke, enjoying the advantages both of society and retirement, and, to the time of his removal, found in this amiable and benevolent friend an active and able promoter of his ministerial usefulness.

In November 1800, when the Rev. John Berry resigned the classical tutorship at Homerton, and it was proposed to establish a seminary in the country, for the reception of those young men who were not qualified to enter as divinity students, the joint Committee of the Fund Board and King's Head Society applied to Mr. J. as a suitable person to undertake its superintendence. Difficulties intervened which prevented him from accepting the office, and the same difficulties led, ultimately, to the abandonment of the plan.

In August 1801, he quitted his residence in the family of Mr. Toomer, and was married to Miss Jane Brown of Cockermouth, eldest daughter of the late Mr. Isaac Brown, of whose

Christian character the Evangelical Magazine of June 1823, contains a memorial.

On the 25th of the same month, a new and handsome meeting-house was opened at Basingstoke, the church and congregation having considerably increased during the ten years of Mr. J.'s pastorship.

Mr. J. faithfully discharged the duties of his ministry at Basingstoke, during a period of nearly 28 years, and had the satisfaction of knowing that his fidelity was not unrewarded. The increased prosperity of the church was proof of his success, and notwithstanding many discouragements, which indeed are usually met by conscientious servants of Christ, he had, up to the close of his ministry among this people, continual support and continual pleasure in the assurance that his efforts were attended by the blessing of God. Several villages in the neighbourhood enjoyed the benefit of his disinterested services; and to one village in particular the effects of his ministrations remain to the present day. Many members have joined the church at Basingstoke, whose first religious impressions were received in a licensed house in which Mr. J. first, and afterwards some friends of his congregation, taught the great truths of the gospel. The majority of these instances of his usefulness came to light after his removal from Basingstoke, and it is hoped, that there may be individuals who yet shall bear witness, even after his decease, to the fidelity and affection of his village labours.

In 1811, Mr. J. was appointed to preach, at the Tabernacle, one of the annual sermons before the London Missionary Society. The text was chosen from Zech. xiv. 8. Of the impression produced there is one remarkable instance, which, if it were the only effect, were still a recompence amply sufficient. The late Missionary Smith was at that time a Sunday-school teacher at Tonbridge Chapel;

he went to hear this sermon, and recorded it in his diary as having "excited in his heart a strong desire for the salvation of the heathen," and having "made a lasting impression on his mind," to this effect, "which he never lost sight of."* This instance of ministerial usefulness, and doubtless many others, were not known to the deceased; they were reserved for his reward in the invisible world.

In 1813, Mr. J. took an active part in the establishment of the North-East Hants Auxiliary Bible Society; and, during the remainder of his residence at Basingstoke, held the office of joint-secretary in connection with two clergymen of the episcopal church. Other societies of a benevolent nature shared his support. He was rich in good works; and in all the duties of his ministry indefatigable.

In the year 1819, circumstances occurred of a nature most painful to the minister, and indicative of no ordinary want of feeling on the part of certain of the people. To be repaid with ingratitude has been the lot of benevolence in every age, and it is nothing wonderful that such events should occur in the present narrative. We shall not give exposure to incidents which it were better to forget. Mr. J. felt it his painful duty to resign his charge at Basingstoke, and in the months of April and May took a journey into the counties of York, Durham, and Northumberland, with the intention of seeking a residence in the north of England, to which his early predilections rendered him attached. On his return, he received an invitation from the Independent Church at Thirsk, in the North-Riding of Yorkshire, which, after deliberation, he accepted. His resignation at Basingstoke produced the keenest sensation of regret in the minds of a large body of friends; and called forth an expression, which could not but be most highly gratifying, of unaffected re-

* See Evan. Mag. July 1824, p. 294.

spect, even from very many individuals to whom he was not otherwise known, than as the upright and consistent minister of a dissenting church. He preached a farewell sermon to his beloved people, from 2 Cor. i. 14., and with feelings of most affectionate sorrow took leave of them for ever. The following week he removed with his family to Thirsk, and on July 4, 1819, entered on his new pastoral charge.

The circumstances of the congregation were low at the time of Mr. J.'s removal to Thirsk, and his characteristic disinterestedness of purpose was strongly marked by his acceptance of a situation so uninviting. There were indeed prospects of increase and of usefulness, and these outweighed every objection. The simplicity of his intentions never suffered him to manoeuvre, nor even to endeavour to obtain a more ample provision in a more flourishing congregation.

He was permitted to discharge his ministry at Thirsk not quite five years, and during this period he often had to grieve that his endeavours were not met by that success, which he would thankfully have accepted as his abundant reward. He did not labour in vain; but in the measure of his actual success his expectations were disappointed.

Towards the close of the year 1823, Mr. J. felt himself sinking under a general debility, which it is to be feared was increased by the exertion of his public duties, and by a deficiency of proper precaution. In February 1824, symptoms of disease began to appear in the ankles, which gradually increased till they exhibited a case of confirmed dropsy. Medical advice was procured, the best which the neighbourhood furnished; but his physician contended in vain against the lingering decay of a whole system; every function of nature was disordered; and no human skill could restore the universal deficiency of vital energy. An alternation of hope and fear exercised the patience

of the afflicted; till at length hope gradually departed, and dissolution was visibly approaching. The greatest degree of Christian submission was shown throughout the whole of his long confinement; and although his mind could not bear up unbroken against the continual weariness of languor and chronic debility, wasting the spirits and exhausting every energy of body and mind, yet it was edifying to observe that no murmur was ever permitted to escape his lips, and that the constant language of his heart was the expression of gratitude and humble submission. Perhaps no possible circumstances are more trying to the patience and constancy of a Christian mind, than the long endurance of oppressive debility. Pain rouses the feelings, immediate danger is an excitement, and in either case the trial is not long; but a disease lingering and slow, consisting more in apathy and wearisome uncertainty than in pain and positive endurance, wastes the strength of the mind, and places it in its utmost dependence upon the sufficiency of religious support. Such was the fact in the present instance: and his medical attendant could not but remark the admirable constancy with which he endured a long affliction in its most depressing forms. In such a state of bodily and mental weakness, great sensible consolation and great Christian assurance, were not to be expected. It was a convincing instance of the power of religion, when "patience had her perfect work." Many seasons occurred, in which the departing saint was cheered by bright anticipations, and the sorrows of this evil world often suggested to his mind the contrast afforded by the world without sorrow. On one occasion particularly, his removal during the last stage of his debility from one bed to another, drew forth an expression of his lively hope, which his family will not easily forget. "It is a comfort to be thus conveyed by the care of an affectionate family—

but how much more delightful to be 'carried by angels into Abraham's bosom.'" The general posture of his mind was expressed by him in those words of the Apostle, "looking for the mercy of our Lord Jesus Christ unto eternal life." A most deep and humiliating perception of the evil of sin was constantly present to his mind; and that consistent lowliness of self-esteem which he had maintained through life, sometimes oppressed him. But perhaps the extreme of humility is the most becoming in the situation of a dying man:—and certainly, however painful it may be to those who look for counsel and consolation from a departed Christian, the withering influence of disease upon his hopes and spirits cannot lessen the real security of his eternal interests.

On the morning of June 12, he appeared worse than he had ever before been, and a severe attack was made by his disease upon the chest, which rendered breathing distressfully difficult. He was apprehended to be in dying circumstances, and requested his son to pray for him, as in the immediate prospect and apprehension of eternity. The scene was overpowering to the feelings of his family. In a short time he was relieved from the paroxysm, and gained ease and composure. He employed his first breath in offering up thanksgiving to God for the removal of that extreme anguish; and most affectionately commended to the care of heaven his distressed family, who, with the exception of one, were surrounding his bed—that one, who had but a few months left his father's house, was particularly remembered. In the afternoon the difficulty of breathing returned; it continued about ten minutes, then gradually subsided, till, without a struggle or a groan, with eyes lifted to heaven, he yielded his spirit into the hands of his Saviour and his God.

His remains were interred on the

15th of June. By his particular request, the Rev. W. L. Prattman, of Barnard Castle, preached the funeral sermon at Thirsk, on the following Sabbath—the text, 2 Tim. iv. 7, 8. On the same day at Basingstoke, his successor, the Rev. J. Wills, delivered a similar discourse to the people over whom he had so many years presided, and by whom his departure was most affectionately regretted.

The character of the Rev. Joseph Jefferson, as a man and as a Christian, will long command the grateful remembrance of all who knew him. His family, his friends, and the congregations over which he presided, can testify of his blameless manners and benevolent disposition. He was eminent for humility and integrity. His faults were in great measure the excess of these principles. This is not the place to applaud his virtues—he himself would have wished them to be ascribed solely to the grace of God, and to those great principles of Christian faith which were the basis of his character.

As a Christian minister, he was well qualified, by accurate learning, and a natural perspicacity of understanding. He studied the scriptures in their native tongues, comparing them with the versions and illustrations of later times. His MS. collections and notes on the oriental languages, in connexion with the interpretation of scripture, are a lasting proof of his diligent studies. All these studies were made to bear on his official duties; and he made it his business, without parade, almost without the consciousness of his hearers, to set before them, with accuracy and learning, the true meaning of the Sacred Books. His public discourses were distinguished by earnest simplicity, and by a certain tact of logical arrangement, which made them always perspicuous, and which often commanded the admiration of his brethren in the ministry.

In the year 1792, Mr. J. printed a

funeral sermon, preached on the death of Miss Glover at Basingstoke. In 1799, he published "The Young Evangelist," a Memoir of the late Rev. John Savage, of Farnham, who died in his 24th year. In 1802 he was the author of the Circular Letter, from the Associated Ministers of Hampshire, to the Churches under their charge. In 1804, he published "The Ruins of a Temple, a Poem," with a History prefixed of Holy Ghost Chapel, and the Hospital founded by Henry III., at Basingstoke. And "Horæ Poeticæ, Poems sacred, moral, and descriptive; to which are added Four Essays." In 1805, "Lyra Evangelica, an Essay on the use of Instrumental Music in Christian Worship." In the Theological Magazine, July 1807, a Memoir of Miss Letitia Stapleton of Colchester, which was reprinted in the Christian Guardian, April 1808, and subsequently in three separate editions. In 1808, a second edition of the History of Holy Ghost Chapel. In 1811, a Sermon preached before the London Missionary Society. And "The Glory of the Creation displayed in the Visible Heavens," a sermon occasioned by the appearance of the Comet. In 1815, "The History of Basing House, in Hampshire." In 1817, three editions of a small Account of a Roman Mosaic Pavement, then lately discovered near Crondall. In 1819, a third and enlarged edition of the History of Holy Ghost Chapel; and in 1821, the History of Silchester, the Vendonium of the Romans, and the Caer Segont of the Britons, were published at Basingstoke, chiefly from his MSS. In 1821, he illustrated the antiquities of the place of his new residence, and was a principal contributor to the History of Thirsk. For many years Mr. J. was also a Trustee and stated contributor to the Evangelical Magazine, in which he published many reviews of books, and essays, under the signature of Iota, Erastus, J. J., &c.

ADDRESS ON THE NEW YEAR.

BUT a few hours have passed since we heard the knell of the departed year. Let us learn from the history of the past; for the past, though stern, is a faithful teacher. The future is a deceiver; but in the past there can be no illusion; its lessons are written in the ample page of time gone by, where all may read, and learn, and improve. In order to know how to commence this year well, let us review the history of those years that are gone, and inquire how we have employed them. To some, they have been years which the world calls prosperous; schemes have succeeded which the multitude count wise, and hopes have been realized which they deem delightful; yet, to beings of a superior nature, and to a mind taught of God, they appear unworthy of the powers of a thinking spirit, unworthy of the dignity of an immortal soul. There is a startling fidelity in the exhibitions of the Bible; and whatever may be the imagery employed, it never goes beyond the reality. Its statements are always in the strictest accordance with truth. It brands with folly the low pursuits of earth's wisest views. It declares that the intelligence that plans, and the energy that executes them, are the properties of a creature, whose days are as a shadow that declineth; that however lofty his elevation, however firm his footing, and however fair his prospects, his feet press the sepulchre; and the loveliest flowers his hand has planted, and his love has nursed, will form but a garland for the grave; that the promises of youth and health, the smile of beauty, the gain of riches, and the wreath of fame, are beneath the stoop of him who was made but a little lower than the angels; who was redeemed by the Lord of all, and who may obtain with him his rest in heaven, and range throughout eternity.

To many, the past year is recorded in the melancholy characters of suf-

fering, of disappointment, and sorrow; corporeal infirmities, mental anguish, repeated misfortunes, and departed friends; these have thrown their sad and mournful colouring over the circling months of the departed year. But in the spirit of that Book which alone contains perfect wisdom, "Behold we count them happy that endure!" And if our afflictions (however painful) which come on an errand of mercy, but make us humble before God, and wise unto salvation, their memory will be bright in the page of time, and their record glorious in the volume of eternity.

The Christian is more concerned about his character than about his condition. He mourns at the remembrance of his sins, more than at the recollection of his sufferings; and is learning, "in whatsoever state he is, therewith to be content." The trees of righteousness tremble lest they should "be cumberers of the ground;" for they are aware that every branch in the living vine is a fruitful bough; and they can unite in the sentiment of the quaint but pious Herbert,

"O that I were an orange tree,
That busy plant!
Then should I ever laden be,
And never want
Some fruit for him that dressed me."

Ye disciples of Christ! you owe it to his intercession that you are spared to enter upon another year, and if ye "bring forth fruit, well." Let us devote it to him whose gift it is; and let his grace sanctify that life which is the purchase of his blood! It is not an easy thing to be a Christian. A great work is before us, and our sufficiency is only of God. We have to keep our "hearts with all diligence;" to make "a covenant with our eyes;" to set "a watch at the door of our lips;" to "walk circumspectly;" to "make our calling and election sure;" to obtain and to preserve our title to the heavenly inheritance; to get our evidences for heaven sealed, and to keep them so

clear from blots that they may be read with ease and pleasure. We have to "resist the devil," to conquer the world, and to subdue ourselves. To attain to such a degree of spirituality as not to endure willingly the impurity of a dream, nor to allow so much anger in ourselves as would ruffle and disturb a child."

Under what obligations are we laid to others? *To our Families*, to bring up our children in the nurture and admonition of the Lord. *To the Churches*, of which we are members. *To our Pastors*, to pray for them, and "to esteem them very highly in love for their works' sake." *To our Brethren*, "to provoke them to love and to good works." *To the World*, "to pray for all men," and to feel the obligation arising from our prayers "to do good unto all men, as we have opportunity, and especially to those of the household of faith."

Ye ministers of the Gospel who, on reviewing the labours of the past year, mourn that they have not been more successful, rouse all the powers of your minds in your sacred work, and be instant in prayer, that the new year may be the year of Christ's redeemed. Let every sermon be delivered under the deep impression that you preach for eternity; let the salvation of souls and the glory of Christ be your constant aim; let his bright white throne be ever in your view, and the wonders of his cross be your ever glorious theme. Consider, that before another year shall lift its head from the ashes of the present, many of your people will have sickened in disease and languished in pain, and be then mouldering in the tomb. Because their time is short, let your labours and prayers be unceasing; and let all the churches know and deeply feel, that comparatively little has been done to fulfil the purpose of the Saviour's heart, and to obey his wise and gracious commands. The field of labour to Christian benevolence and zeal is the world; but what im-

mense tracts of country present only a moral waste, a fearful desolation. From millions that were made after the image of God, at this moment dwelling on the earth, the great Supreme has received no tribute of homage, no revenues of glory, and they are every moment crowding the gates of death and passing onwards to eternity, where there is no escape from ruin, no redemption for the soul. It is a mournful fact, that there is not an evil passion of our nature, however mean or vile, nor a human pursuit, however debasing and destructive, nor a mode of false religion, however obscure and cruel, but can boast of more votaries, greater treasures, and more costly sacrifices than ever were consecrated to the Redeemer by those who wear his name and whom he died to save. Let those who have wealth consider this, and pour larger supplies into the treasury of Christian benevolence. Let all the saints "Come to the help of the Lord against the mighty;" "young men and maidens, old men and children." Let "prayer be made for Him continually," that "his enemies may be clothed with shame, and that upon himself the crown may flourish." Give him no rest, and seek no rest yourselves, until your labours are finished, your prayers are answered, your wishes crowned; until superstition is universally attainted and the altars of idolatry are overthrown; and when every knee is bending before him, and every heart is glowing with his love, and every tongue is uniting in his praise, when universal righteousness, peace, and joy, proclaim the kingdom of God, then may we join in the shout of triumph, "Behold the tabernacle of God is with men."

Let the young, especially, mark the successive periods of time, and "Remember their Creator in the days of their youth." They are seriously invited to mark the example of one* who thus speaks on the commencement of

the last year of his life. "I have been enabled to conclude one, and to begin another year of life, in a manner different from any former one; to take a final leave of one by self-examination, and to enter on the other by dedicating myself afresh to God, by resolving, through his grace, to live in future more devoted to him, to seek more conformity to his image, more hatred to sin, more watchfulness against temptations, more reliance on him for strength to resist Satan, more sanctity in heart, speech, and behaviour, more spirituality in divine ordinances, more blamelessness in life and charity towards my fellow-creatures, more zeal for Christ's glory, and more meetness for heaven.

This which I am commencing may probably be the last year I shall spend on earth. O may it be the best! may it be a year to be remembered with joy through eternity!"

R. I. D. H. C.

ADVICE TO PARENTS.

Nothing is more desirable, nothing more attractive and lovely, than domestic peace; yet it is seldom considered how closely this blessing is connected with personal piety. Even those who have acquired tolerably accurate ideas of Christian doctrine, or the grand principles of religion, are too generally but little acquainted with the admirable manner in which relative duties are opened and enforced throughout the New Testament. "If any provide not for his own, especially for those of his own house, he has denied the faith, and is worse than an infidel." With a reference to this passage, let me here offer a few hints of advice to Parents.

You are called to provide for the temporal support and comfort of your offspring. During the helpless years of infancy and childhood they are entirely dependent; and to whom shall they look for such things as are necessary but to you? At your hands they claim food and raiment;

* A son of the Rev. Dr. Bogue.

in your habitation rest, maintenance, and protection. Now, in providing for them, be careful to avoid the opposite extremes of parsimony and excessive indulgence. Neither pamper their appetites, nor tie them down to the coarsest and most pernicious fare; neither be lavish in their dress, to foster vanity; nor mean, to render them slovenly and negligent. Many bitterly complain of the difficulty of bringing up and maintaining their children. In some cases good ground exists for such complaints; but in far the greatest number of instances, it will be found to arise from some mismanagement, from erroneous notions or culpable habits. Now, in making temporal provision for a family, these three things, industry, prudence, and frugality, are absolutely necessary.

Be sure you banish *Idleness*. It is the parent and nurse of the most loathsome and disgusting vices. Away with it. Give it not a pillow, nor a place, nor a single moment's encouragement in your house. "Diligent in business, fervent in spirit, serving the Lord." If this passage is not written as a motto on your walls, let all read it in your plans, and movements, and exertions.

Another important virtue in domestic life is *Prudence*. Without this you may be all activity, and hurry, and bustle, yet dispatch nothing in the time and manner that it ought to be done. Guide your affairs with discretion. Let every one know and keep his proper post. The effect of a system well regulated and preserved, will be order, harmony, concert, consistency, strength, and prosperity. Let your actions speak more plainly and forcibly than your words, and your words go more by weight than by number.

The third virtue to be recommended is *Frugality*. Income and expenses are to be fairly adjusted to each other. There is a proverb, "That industry will make a man a purse, and frugality will find him strings for

it." Check the first beginnings of extravagance in your children, in your servants, in all over whom you have either authority or influence. While charity is to be practised and encouraged, see that there be no waste in any part of your dwelling; but remember his words who said to his disciples, "Gather up the fragments, that nothing be lost."

But remember you are called and bound to provide for the *spiritual* wants of your children. They are not only to be lodged, and clothed, and fed, but also to be warned, admonished, and taught. We see many parents exceedingly anxious to rake together a mass of sordid pelf for their families, who are utterly regardless of their best interests. They have wardrobes and well-stored tables, to adorn and regale the mortal part, but they have no concern to supply food, and furniture, and permanent ornaments for the immortal soul.

Think of the importance and value of a good education. Let it be begun early, and conducted with steadiness and perseverance. Far more is to be done at home than at any school. Provide your children the best means of improvement within your reach, and carefully watch over the use of them. Furnish them with valuable books, and let the first place be given to that treasure of truth, the Bible. Take your children to the house of God, teach them to hallow the Sabbath, to reverence and obey the divine commands.

The dictates of nature require you to provide for your *own*. By a neglect of this, you were worse than infidels, worse than beasts, a sort of monsters in the world.

The commands of God require you to provide for your *own*, and every part of Scripture turns your attention to the great concerns of eternity. The body is but the casket, the soul is the jewel. "Train up a child while he is young in the way he should go: and when he is old, he will not depart from

it. And ye, fathers, provoke not your children to anger, lest they be discouraged, but bring them up in the nurture and admonition of the Lord." These divine precepts cannot be set aside and made void, without drawing down the wrath of heaven.

Your personal comfort requires you to provide for your *own*. What peace or enjoyment can you expect if these duties are neglected. Without industry and order, prudence and piety, your family will be a cage of unclean birds, a nest of vipers, a den of wild beasts.

Do not, however, expect to do all that is here enjoined by your own wisdom or worthiness, your native strength, your good purposes and plans, your strict rules and strenuous efforts. There must be a new heart and a right spirit; sincere vital godliness is absolutely needful. This is the root, the pith, the very core of the matter. To train your children in religion, you must know and feel and exemplify the doctrines of Christ. You must commit yourselves and your offspring wholly to Jesus the Saviour. Oh, search the Scriptures; wait and daily pray for the guidance and grace of the holy Spirit; set the brightest examples, too, before your eyes, and imitate them. Can domestic piety be seen without being loved and desired? How it shelters and shades that dear spot, our home! how it times and tempers all the movements, cares, and concerns of a family! how it softens and supports adversity, gilds and refines prosperity! "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head of Aaron, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

VOLANS B.

ANECDOTES REGARDING PROFANE SWEARING.

Hint to Church-Builders.

WHEN Sir Christopher Wren was building St. Paul's Cathedral, he caused the following Notice to be affixed to several parts of the structure; and we would recommend the adoption of it, at the present time, in all cases of Church-building.

"Whereas, among Labourers and others that ungodly custom of swearing is too frequently heard, to the dishonour of God and contempt of authority; and, to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honour of religion, it is ORDERED, that profane swearing shall be a sufficient crime to dismiss any labourer that comes to the call; and the Clerk of the Works, upon sufficient proof, shall dismiss them accordingly: and that if any Master, working by task, shall not, upon admonition, reform the profanation among his Apprentices, Servants, and Labourers, it shall be construed *his* fault, and he shall be liable to be censured by the Commissioners."

Hint to Manufacturers and Tradesmen.

THE late Mr. A. Clark, of Broughton, near Edinburgh, was in the practice, previous to engaging a workman, to put this question directly to him: "Are you a *swearer* in common conversation? for if you are, you shall not work with me. I am determined to permit none in my shop to take the Sacred Name in vain, before whose presence angels bow down and adore."

Let Christian masters adopt the same line of conduct, and a great deal of swearing and other improper conversation in their shops would be effectually suppressed. They would not suffer themselves to be insulted; why then should they suffer God to be insulted and blasphemed?

OBITUARY.

DIVIE BETHUNE. Esq.

From the New York Observer.

DIVIE BETHUNE was born April 4th, A.D. 1771, in the town of Dingwall, the capital of Ross-shire, in Scotland. His parents were both pious. His father was by profession a physician; a magistrate of Dingwall, and an elder in the established church of Scotland. He trained up his children in habits of piety, and poured instruction on their minds, more in the persuasive accents of a friend than with the authority of a father. In this his son resembled him much.

The subject of this sketch was the youngest of four children who reached maturity, and was designed by his father for the ministry; but his father dying when he was only 14 years of age, the plan was relinquished. He pursued his education, however, and improved his mind by general reading until the age of 18 years. Not wishing to be burdensome to his mother and sisters, and following the example of Highland youths, he determined to seek independence in a foreign country. He parted with his mother and sisters in the year 1789. His mother has been often heard to say, that it was the first time he had ever cost her a pang. His destination was the island of Tobago, where his only brother, eleven years older than himself, practised medicine. Dr. Bethune, on the arrival of his brother, immediately looked out a situation for him on an estate as overseer, in the prospect of his becoming a planter; but the Lord had purposes of mercy towards him, and inclined the heart of a gentleman to procure him a situation in a counting-house, which he much preferred. To this period of his life, Mr. Bethune often looked back with thankfulness, not only that he had never been permitted to traffic in human flesh, but that restraining grace had prevented him from running to the same excess of riot and dissipation, as his companions around him, thirteen of whom were consigned to an early grave, during two years that he remained on the island. He, however, was seized with the fever

of the climate, which so debilitated him that his brother sent him to this country for the restoration of his health. He spent some months in Portsmouth, New-Hampshire. The similarity of manners to those of his native country, and the comparative innocence of the habits of the people, made him return to Tobago with reluctance. He wrote a letter to his mother giving an account of the different state of society in the two countries, which soon brought a command to quit the island, and either return to Scotland, or remove to the United States, where he would be under the sound of the gospel, and would not be required to profane the Sabbath, which he was compelled to do in Tobago, it being the greatest day of sale. His brother used every endeavour to prevent him from leaving the island. The gentleman in whose employ he was, offered him partnership at the end of another year provided he would remain.

Mr. Bethune arrived in Portsmouth some time in 1792, and immediately set out for this city.—Although he was not at that time decidedly religious, yet he was seriously exercised and felt a horror of profanity and vice. He had been the subject of religious impressions from a very early period in life. As early as at 9 years of age, he was visited with convictions produced by means of a severe fit of sickness, which, however wore away when he returned to health, but not without leaving a tenderness of conscience which served to guard him against many of the snares and vices of youth. His situation as a stranger in a strange land, would naturally induce very serious reflections in the mind of one whose heart had not been altogether corrupted by sinful attachments. Accordingly, such was the effect which it had upon him, and so strong and deep were the impressions which by this means it pleased the Spirit of God to make on his mind, that while waiting for the stage at Norwalk, (Conn.) on the Sabbath, he wandered along the banks of a stream into a wood; he felt himself indeed a stranger in a strange land;

early associations crowded on his mind; he knelt down by a stone, and like Jacob, vowed "If God will be with me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."

He had but one acquaintance in this city, and into his employment he entered. The Lord accepted of the dedication of his young servant, and his mind gradually opened to divine truth.—The late Mrs. Isabella Graham was the first person to whom he opened his mind on the subject of his own personal religion. She led him to her pastor, who afterwards became his intimate friend, the Rev. Dr. J. M. Mason, under whose preaching he was brought to the enjoyment of that liberty wherewith Christ makes his people free. In 1793-4, he joined in communion with the Associate Reformed Church, and in 1802 was ordained an elder of that church. He continued in that connexion until the Rev. Dr. Mason resigned his pastoral charge. Mr. Bethune then removed to the Presbyterian Church, under the pastoral care of the Rev. Dr. Romeyn, where he continued an active officer until translated to the church above.

Mr. B. entered on his mercantile life, December 1794. His first partner was Mr. John Lewis Vanden Enden; he was a truly pious man, and a member of the Reformed Dutch Church. On the 1st of July following, he married Miss Joanna Graham, to whom he had long been attached, the daughter of his spiritual mother, the late Mrs. Isabella Graham; and in August of the same year, he was attacked with yellow fever, and shortly after, followed to the grave his dear friend and partner, who fell a victim to that disease.

Mr. Bethune experienced many vicissitudes in his mercantile career; but in business he set the Lord always before him. From the time he professed the name of Christ, he kept a record of the Lord's dealings with him. When in any difficulty, he spread the matter before him; then looked out texts and promises suitable to his situation, recorded them in his book, and continued to plead them before the Lord until he received an answer, which he also recorded. Before there was a Tract Society in this country,

he printed 10,000 tracts at his own expense, put them in a store for sale at cost, and never travelled without them; few were sold; he gave them to ministers and others travelling through the country. He likewise imported Bibles for distribution, in which he was aided by his mother, Mrs. G. From the year 1803 to 1816, he was at the sole expense of one or more Sunday Schools, and in many instances furnished the children with shoes. He set apart the tenth of his gains for the service of the Lord, but never limited himself;—that portion usually went to great undertakings;—while minor calls were so answered, that the left hand knew not what the right hand did. He was at the formation of many, and took an active part in most of the charitable and religious institutions in this city, and was a liberal donor to those of his native land. He was a zealous friend to the Theological Seminaries of the Associate Reformed and Presbyterian churches. Like Job, "he delivered the poor that cried, and the fatherless, and him that had none to help him;" and his family never was without them as inmates. The last day only will disclose the unwearied benevolence and holy zeal of this man of God.

Although Mr. Bethune had the appearance of vigorous health; he had many severe illnesses;—for two years previous to his decease his health evidently declined. During the last spring and summer his strength and flesh gradually failed; while he used every means for the restoration of his health, he seemed to anticipate the end of his labours, and set his house in order. He arrived at his home, September 11th, from Saratoga Springs, and on the Saturday following his happy spirit took its flight. Wednesday morning he thus addressed his family Physician, "Doctor, you are acquainted with my constitution, I want you to examine me particularly, and to tell me whether you think I shall recover. I have all along doubted it, and am perfectly willing to go if it be the Lord's will. You have been in the habit of smoothing the dying beds of our family, and I wish you to be near mine." After the physicians left him, he told Mrs. B. he was perfectly willing to take their prescriptions, as they seemed to have a claim on him, but did not expect they would do any good; he felt his race

was run, and wished to be permitted to depart. Mrs. B. asked him if he felt any pain? he answered, "No." She asked him if his mind was easy? he replied, "O yes, O yes; glad should I be to be permitted to say nothing, but to go home." She said, "I have not been worthy of you." "O yes," he replied, "but you have idolized me a little; live near to God, and when he takes away your husband, my love, and your father, my dear children, he will be a husband and a father to you and to your children [naming his grand-children.] The promise is to you and to your children." Mrs. B. said, "You have been a faithful father to them;" he said, "Yes, with all my folly I held fast by the covenant for them, and what is there but that covenant? Dear, dear children! I love my children, extending a hand to each of them and naming the absent one." Shortly after, he said "The Lord has been preparing me for this; he has been showing me the folly of my own heart and the wickedness of this world. O what a wicked, wicked world! I long to depart. I want to lean on my master's bosom, while passing through the dark valley. I wish my friends to help me through the valley by reading to me the word of God. I have not read much lately but the Bible; the Bible! the Bible! I want nothing but the Bible. O the light that has shone into my soul through the Bible." His son brought "Mrs. Graham's provision for passing Jordan," he said, "Give me my Saviour's words, read the 14th of John. It was God's word; it is all truth; I love it;" after the chapter was read, he said, "Now leave me alone for a little while."

Mrs. B. mentioned to him, on Thursday evening, that there was a prayer-meeting of his fellow church-members, where he was made the subject of special prayer; he said, "O I am glad, that cheers me, I love to think that Christians are praying for me." Mrs. B. begged him to try and sleep; "Yes," said he, "I wish to sleep; and O! I want the long sleep; all you who have your time of watching around my bed, keep me still and asleep." Mrs. B. called to his remembrance a remark he had often quoted of his dear young friend, Mr. Summerfield, respecting Peter, "that when the church was praying for Peter, and heaven and hell were engaged about him, Peter was asleep."

Seeing his son-in-law by his bed-side, he laid his hand on his head, and said, "Preach the Gospel, my son." His own son coming in, he laid his hand upon his head, "Preach the Gospel; tell dying sinners of a Saviour; mind nothing else, it is all folly. And you too, dear child," extending his hand to Mrs. M'C., "you have always been a dutiful child to me." To Miss V. he said, "You, dear friend, who have been to me as a daughter, I thank you for all your kindness; the Lord will reward you; the blessings of the God of Jacob will rest upon you; and now I am tired, I want to rest." In the night of Thursday he said to Mrs. B., "What a strange disease this has been; how have I been brought down by degrees till Tuesday, when I seemed to go all at once. What do the physicians think now?" She replied, that they thought there was a possibility that he might recover, and wished him to take medicine and nourishment. "And what is my duty?" she said, "to be passive in the hands of the Lord." Soon after he said, "O! Joanna, pray for my soul, and pray for my body, that it may be easy while passing through the valley. I wish no display, but let it be laid decently in the grave, and O! do not praise me; praise the Saviour. O what a Saviour! Blessed Saviour! I want to go to my Saviour. Don't let any thing be said over me when I am gone; too much is said in praise of man; but let my brethren sing the 146th Psalm, as expressive of my dying exercises:—

"I'll praise my Maker while I've breath,
"And when my voice is lost in death," &c.

Friday, Mrs. W., a faithful domestic, coming in, he thus addressed her: "O! Mrs. W., dear friend, you have been kind to me, may the Lord reward you. You had the privilege of seeing one dear friend* depart to glory; now, I trust, you shall see another. I hope you have all chosen the Saviour." To Mr. A., a Christian friend, he said, "All that my Christian friends have to do for me now, is to pray that strength may be given me while passing through the dark valley." Mr. A. said, "God will not leave you now." "No, I trust my Saviour, I love him, and he loves me: Oh! how wondrously he has loved me, no tongue can tell."

On Friday he said, "I have been disappointed, I thought before this to have

* Mrs. Graham.

been with my dear Saviour! my blessed, blessed Saviour!" Mr. M'C. answered, "In all probability you will see him soon." "Yes," he exclaimed, "I hope so;" then pausing a moment, he added, "I expect to take the lowest seat at the feet of my Redeemer." Shortly after, he asked if there was no one to pray with him? His wish was immediately complied with. During the prayer his spirit was evidently spreading her wings for flight, and he exclaimed, as the prayer was closed, "O yes, it is true, all true and all precious." "Then you find the Lord, your Redeemer, still near you," said Mr. M'C. "Yes," was his reply, as his faith rose in its full triumph; "the eternal God is my refuge, and underneath me are the everlasting arms." The same day he called his dear wife; she was near him; putting his arms round her, he said, "My dear Joanna, I want you to be near me while passing through the valley, and to comfort me with good words: O, my dear wife, let me go!" Shortly after, "I want the brightness of my Father's glory to take me home, and I want a dear wife to let me go." She said, "The Lord's time is best, and whatever is his will, I trust I shall be enabled to submit to." "Yes," he replied, "but still, but still!"—Supposing that he alluded to her praying for his recovery, she said, "My dear love, I am willing, since you desire it, to give you up to your Saviour." He seemed relieved, and again putting his arm around her, said, "You have always been a dear, kind wife to me." Mrs. B. mentioned the names of some Christian friends, and asked him if he wished to see them: he replied, "The dear Shepherd's face is all I wish to see; but tell them all to pray for me; it is consoling to me to think they are praying for me: I want their prayers to help me through the dark valley." During the night of Friday, he kindly remembered all under his care in the counting-house. On the morning of Saturday, a youth, his apprentice, came to see him; he took him by the hand, and said, "Dear Edward, I thought to have trained you for this world and the next; but the Lord will take care of you; seek the Saviour!" About eight o'clock, he said, "I am perfectly satisfied, I am perfectly satisfied!" and thus closed his testimony to the truth of the promises and the preciousness of the grace of his blessed Saviour, and immediately the work of dissolution began.

The character of Mr. Bethune is thus briefly and accurately summed up in the funeral sermon by his pastor, the Rev. Dr. Romeyn.

"With almost every society for the promotion of religion and the melioration of human misery in this city, he has been connected, since he professed the name of Christ, and his life has been that of a devoted follower of his Lord and master in the different relations which he has sustained. Few laymen ever appeared in our judicatories who commanded more respect and possessed more influence. He was listened to with attention by all, and however diversified might be the opinions amongst them, his word and his judgment rarely failed to command their merited tribute. His perception was quick, and his judgment, when called into exercise under his conscious responsibility, solid and substantial. A kinder man never lived; one more open to advice—more forbearing toward others. Who among those that knew him did not greet his visits? You found him the Christian decided, and the worldly gentleman acknowledged. Few, very few, had the talent of commending the Gospel and its truths to others in a way more attractive, and powerful from its attraction."

The closing scene corresponded with the tenor of his life. The uniform and distinguishing characteristic of his dying exercises, was an entire absorption of spirit in the view of the glory and in the feeling of the preciousness of the grace of the Lord Jesus. They strikingly displayed the importance of early religious habits, of thorough scriptural knowledge, and of a consistent Christian life. The fruit of these he found in the clear, calm, and firm operations of a living faith, and a hope that did not make ashamed; affording to all around him the visible and audible proofs that he had "arrived at the fulness of the stature of a man in Christ Jesus." His prayers were heard; his passage through Jordan was calm and easy; and without a groan or a sigh he fell asleep on the bosom of that Redeemer whom he loved to serve during life, and whom he longed to see eye to eye, and face to face, in the upper sanctuary.

"Night dews fall not more gently on the ground, [soft,"

"Nor weary, worn-out winds expire more than this follower of the Lamb passed from his pilgrimage on earth to his loved home in the skies, the mansion his Master had prepared for him.

LOOKING BACK.

Call to remembrance the former days.—Heb. x. 32.

BACKWARD the thoughtful spirit turns

Reviewing what has been ;

Times chequer'd changing scene discerns,

And many a useful lesson learns

From things no longer seen.

Some that aspir'd to high renown

Have sunk to rise no more ;

And some who scorn'd the Tyrant's frown,

Who in the dust were trodden down,

Have nobl learn'd to soar.

What myriads on the lap of earth

Unmiss'd, forgotten, lie ;

What myriads take their place by birth,

Heirs to their grov'ling toil or mirth,

Then, like their fathers, die.

Yet some from vice, or virtue, claim

Remembrance long behind ;

So Lewis quits a pamper'd frame,

To live in Epicurean fame,

A warning to mankind.

When Byron, with polluted strains,

Would sacred themes defile ;

Wisdom the poison'd verse disdains,

And grieves that Genius ever deigns

To die with song so vile.

When Tamehamea—monarch mean,

The British kindness tried ;

The half-barbarian King and Queen

Were mourn'd with sorrow pure and keen,

Who seeking knowledge, died.

Though Smith—who words of peace had borne

To Afric's slave-bound race,

Was doom'd to die th' Oppressor's scorn,

All hearts the injur'd martyr mourn,

And mourn the land's disgrace.

The great, the rich may disappear,

And few their loss regret ;

But humble men, with hearts sincere,

To God, to Man, to Virtue dear,

We never can forget.

LOOKING FORWARD.—There is a time for every purpose and for every work.—Eccl. iii. 17.

Oh Thou ! whose omnipotent hand

Time's course dost infallibly guide ;

Thy purpose for ever shall stand,

Thy judgment shall all things decide.

Our days they are evil and few,

And often are squander'd away,

But thou dost their usage review,

And thou wilt their wasting repay.

Man feels at a mortal dismay,

Whose passions with impotence join,

Yet mocks at thy mercy's delay,

The threat of thy vengeance divine.

But Time for thy purpose is doom'd—

The deluge the world did o'erflow—

By fire was Sodom consum'd—

And Judah laid waste by the foe.

Worn out with affliction severe,

The patient at length may complain,

Oh when will the comfort appear,

I hope and I sue for in vain !

LOOKING AROUND.

All thy works praise thee, O Lord.—Psalm clv. 10.

Who can the wond'rous power declare ?

Or comprehend the skill profound,

That form'd this universe so fair,

And roll'd the planets' ceaseless round ?

Who gave the sun to rule the day,

And moon and stars to cheer the night ?

While time and seasons pass away—

The Eternal God—the Infinite.

He leads stern Winter from the north,

And spreads the fields with nitrous snow ;

He bids the gentle Spring come forth,

And sweet the tinted flowerets blow.

He makes the fervid Summer shine,

And clad with golden corn the ground ;

He guides old Autumn's swift decline,

With grateful peace and plenty crown'd.

Blind to the future man remains,

Nor dare he of to-morrow boast ;

But watchful Providence ordains

His present lot, his future post.

By erring mortals oft withstood,

Who rashly blame what least they know,

Yet all his measures work for good,

And all from boundless mercy flow.

Contending chiefs, with hostile swords,

To rule the world, enslave or kill ;

"The King of kings, and Lord of lords"

Confounds their council at his will.

Borne downward by the tide of years,

Vast empires to the gulf descend ;

But Truth a mighty kingdom rears,

To stand when Time itself shall end.

Time brought the day that Abraham saw,

The Child was born, the Son was given,

Who closed the types, fulfill'd the law,

And, conquering Death, re-open'd Heaven.

And Time shall see his kingdom spread

Till every land his truth embrace,

Made one in Him, their living Head,

Whose law is Love, whose throne is Grace.

Thy purpose is not to destroy,

The furnace is but to refine ;

Their sorrows shall turn into joy,

Their light out of darkness shall shine.

"Fatigu'd by the length of the way,

"And griev'd with the men of the land,"

Believers may long for the day

At peace in thy presence to stand.

Time soon shall thy purpose complete,

The end long expected shall come ;

Then rest to the weary, how sweet,

And bless'd to the pilgrim is home.

The scoffers presume to exclaim,

Oh, when shall the Judgment appear ?

All nature continues the same,

And mortals have nothing to fear.

The time of thy purpose conceal'd,

All nature dissolving shall show ;

The roll of thy justice reveal'd,

The saint and the sinner shall know.

ALIQUIS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Considerations on the subject of Calvinism, and a Short Treatise on Regeneration, &c. By William Bruce Knight, A.M., Chancellor of Llandaff Cathedral, &c. 8vo. pp. 169. Longman & Co. 4s.

EXCEPTING Bishop Tomline's pretended *Refutation of Calvinism*, we do not recollect ever to have met with a more striking instance than the work before us, of a book written upon the principle of the sophisms, *ignoratio elenchi*, and *non causa pro causa*. Mr. Knight seems to be a man of moderate talents, and we do not doubt his sincerity and earnestness; but he shows himself to be ignorant, in a degree which we should previously have almost thought incredible, of the most obvious and essential parts of the Calvinistic doctrines. He appears to have read, rather scantily we suspect, a few Pelagian and Arminian authors; and, without the least care to examine Calvinistic writers for himself, he has derived from his unfaithful guides a monstrous compound of Antinomianism, fatalism, folly and impiety, and this he unhesitatingly takes up as Calvinism! He supposes himself, no doubt, to proceed very logically by prefixing to his treatise, what he calls "the Five Points; as contained in the Five Articles of the Synod of Dort;" so that "the reader may clearly know what peculiar doctrines this treatise is designed to oppose." Then he copies, from Bishop Tomline, the *pretended* Articles of the Synod, which that ignorant and careless prelate had borrowed from the notoriously unfair and bigotted Peter Heylin; and which are, both in substance and design, a falsification and a forgery. A scholar would not publish *scholia* on a classic, of which he had read only a translation, or what was palmed upon him as a translation. A judge looks at the original deed, and does not commit himself upon the mere statements of counsel. A clergyman, a master of arts, an examining chaplain, a theologian by profession, ought to study religious doctrines at their fountains, and not drink up the distant and muddy puddles. Above all, a Christian should be upright and faithful; he should "not judge before he has examined the truth; he should understand first, and then rebuke." Had Mr. Knight acted like an enlightened scholar, an equitable judge, a judicious divine, or a candid Christian, he

would have consulted for himself the *Acta Synodi Dordrecenæ*, and he would have been saved from the disgrace of being betrayed by false authorities. As a specimen of this scandalous perversion, we take his first article, and shall subjoin to it as close a version as we can make of the corresponding part of the canons of the council.

I. "*Of Divine Predestination.*—That God by an absolute decree hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever, and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency."—*Mr. Knight*, p. vi.

"*Election* is the unchangeable purpose of God, by which before the foundations of the world were laid, he chose in Christ (whom also from eternity he constituted Mediator, and the head of all the elect, and the foundation of salvation,) out of the whole human race which had fallen by its own fault from its primeval innocence into sin and ruin, according to the sovereign good pleasure of his own will and out of pure grace, a fixed multitude of men, neither better nor more worthy than others, but lying with the rest in their common state of misery; and thus decreed to give them to Christ that they might be saved, efficaciously to call and draw them by his word and Spirit to communion with Christ, (which is conferring upon them true faith in him,) to justify them, to sanctify them, by his power to preserve them in communion with his Son, and finally to glorify them: to the showing forth of his mercy, and to the praise of the riches of his glorious grace. This election has not taken place from the foresight of faith, or the obedience of faith or holiness, or any other good quality or disposition, as the cause or condition of the election of any; but it is *UNTO* faith; the obedience of faith, and holiness. Wherefore election is the fountain of all the blessings of salvation, from which flow, as its fruits and effects, faith, holiness, and all the other saving gifts of God, and finally eternal life itself. As God is infinitely wise, unchangeable, omniscient, and almighty, so his gracious choice cannot be obstructed nor altered, nor recalled, nor broken off; neither can the elect

be cast away, or their number diminished. With their eternal and unchangeable election unto salvation, the elect are, in their respective times, but in various degrees and different measure, made acquainted, not by curiously prying into the secret and deep things of God, but by observing in themselves, with spiritual joy and holy pleasure, those unfailing fruits of election which are laid down in the word of God, such as true faith in Christ, filial fear of God, godly sorrow for sin, hungering and thirsting after righteousness. The holy Scripture, moreover, testifies that all men are not chosen, but there are some non-elect, or passed by in God's eternal election, namely, those whom He, in his sovereign, most righteous, unimpeachable, and unchangeable good pleasure, determined to leave in the common misery into which, by their own fault, they have thrown themselves; not to confer upon them saving faith and converting grace, but them thus left in their own ways and under his righteous judgment, at length, both for their unbelief and all their other sins, to condemn and eternally punish, to the showing forth of his righteousness. And this is the decree of *Reprobation*, which by no means makes God the author of sin, (which even to think is blasphemous,) but holds him forth, as the awful unimpeachable and righteous judge and avenger. Those who do not as yet experience in themselves lively faith in Christ, or a fixed assurance of heart, peace of conscience, the efforts of filial obedience, and rejoicing in God through Christ, yet use the means by which God has promised to work those blessings in us, ought not to be alarmed at the mention of *Reprobation*, nor reckon themselves reprobate, but they ought diligently to persevere in the use of the means, and ardently to desire, and with reverence and humility to wait for, the season of more abundant grace. Much less should they be distressed by the doctrine of *Reprobation*, who sincerely long to be converted to God, to be devoted entirely to him, and to be delivered from the body of death (sin), yet have not been able to advance as they desire in the paths of godliness and faith, since the merciful God has promised that he will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly a ground of alarm to those who disregard God and the Saviour Jesus Christ, who give themselves entirely up to the cares of the world and the pleasures of the flesh, and who have no serious disposition of turning to God."—*Acta Synodi Dordrecht. Par. 1. p. 250—252. Ed. Dord. 1623.*

Did our limits permit us to go through the remaining four articles, it would

equally appear how grossly the representations of Mr. K.'s authorities are a violation of truth and justice. We are tempted, however, to copy the second and fifth articles, and contrast them with so much of the original as most particularly applies to the case, assuring our readers that all the rest of the statements of the synod, which we have not room to insert, are in strict accordance with the passages which we do introduce.

II. "*Of the merit and effect of Christ's death.*—That Jesus Christ hath not suffered death for any other but for those elect only, having had neither any intent nor commandment of his Father to make satisfaction for the sins of the whole world."—*Knight, p. vii.*

"This death of the Son of God is the only and absolutely perfect victim and satisfaction for sin, of infinite worth and value, and abundantly sufficient for the expiation of the sins of the whole world. The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish but shall have everlasting life. This promise is promiscuously and indiscriminately to be announced and proposed, with the command to repent and believe, to all people and persons to whom God, in his good pleasure, sends the gospel. But that many who are called by the gospel, do not repent nor believe in Christ, but perish in their unbelief, is not from any defect or insufficiency in the sacrifice of Christ offered upon the cross, but is solely by their own fault."—*Acta Syn. p. 258.*

v. "*Of the Certainty of Perseverance.*—That such as have once received that grace by faith can never fall from it finally or totally, notwithstanding the most enormous sins they can commit."—*Knight, p. viii.*

"Those whom God calls (&c.), he delivers from the dominion and servitude of sin, but not wholly in this life, from the flesh and the body of sin. Hence arise daily sins of infirmity, and defects adhere even to the best works of holy persons, which supply them with continual reason for self-abasement before God, fleeing to the crucified Saviour, mortifying the flesh more and more by the spirit of prayer and the holy duties of religion, and longing after perfection, till released from this body of death, they reign with the Lamb of God in heaven. On account of those remains of indwelling sin and the temptations of the world and Satan, the converted could not persist in the state of grace if they were left to their own powers. But though the power of God, which confirms and preserves true believers in grace, cannot be overcome by the flesh; yet they are not always so actuated and influenced by God as that they may not, in some particular

actions, by their own wickedness, depart from the guidance of his grace, and be seduced and yield to the lusts of the flesh. Wherefore it is their duty perpetually to watch and pray, that they be not drawn into temptations; which, if they neglect to do, they may not only be hurried away by the flesh, the world, and Satan, into even great and dreadful sins, but even may sometimes by the just permission of God be thus drawn aside. But, by such dreadful sins, they greatly offend God, incur the guilt of death, grieve the Holy Spirit, interrupt the exercise of faith, and often for a time lose all sense of the divine favour; until, having by deep repentance returned into the right way, the fatherly mercy of God again visits them. For God, who is rich in mercy, pursuant to the unchangeable purpose of election, doth not wholly take his holy Spirit from his people, even in their sad falls; nor doth he suffer them so far to fall as to lose the blessing of adoption and the state of justification, or to commit the sin unto death or against the holy Spirit, and so, being entirely forsaken by him, to plunge themselves into eternal perdition. For, first, in their very falls, he preserves in them his own immortal seed by which they were regenerated, so that it is not wholly lost. Then, by his word and Spirit he certainly and effectually renews them unto repentance; so that, with the utmost sincerity and in a godly manner, they are distressed for the sins which they have committed, by faith and with a contrite heart they seek and obtain forgiveness through the blood of the Mediator, being reconciled they again enjoy the favour of God, they adore his tender mercies in which they trust, and they thenceforward the more diligently work out their own salvation with fear and trembling. This doctrine of the *Perseverance* of those who are really believers and holy persons, and the assurance of it, though God hath in his word most abundantly revealed, to the glory of his name and the comfort of pious souls, and hath impressed it upon the hearts of the faithful; yet the flesh does not receive it, Satan hates it, the world scoffs at it, ignorant men and hypocrites abuse it, and false teachers oppose it. But the church of Christ has always most affectionately loved and constantly maintained it; and God, against whom no counsel or might can prevail, will enable his church ever to do so. To this God alone, the Father, the Son, and the Holy Spirit, be honour and glory forever. Amen."—*Acta Syn.* p. 271.

After the specimens which we have given of the ignorance or bad faith of Mr. Knight, our readers will not be surprised to be informed that his whole book

proceeds on similar fallacies. His plan is a large induction of Scripture passages, which he imagines to be opposed to the Calvinistic doctrines; with short annotations, partly his own (and these may be pretty easily distinguished) and partly borrowed from Grotius, Hammond, Tomline, Mant, &c. but chiefly Whitby, as he honourably acknowledges; not forgetting also Taylor, whom probably Mr. K. does not know to have been a Dissenter and a Socinian. The most prominent feature of his book is the assumption, that *commands, exhortations, cautions, warnings, encouragements, and other rational persuasives, addressed to Christians in the Holy Scriptures, are inconsistent with Calvinism, and totally overthrow it!* If ridicule were allowable on so serious a subject, this author, or rather copyist, has laid himself abundantly open to it. But we view him as an object of extreme pity, a victim of ignorance and the grossest prejudices. Yet he cannot be excused. He cannot but know that it was his duty to have examined carefully the writings of the class of men whom he so rashly condemns. Had he but done so, and could the repugnance of his heart have left him at liberty to believe the testimony of his own eyes, how great would have been his astonishment to perceive that those whom he so despises (and who, most certainly, if his ideas of them were correct, must be equally destitute of religion and of common sense,) are the most distinguished of all religious writers for the copiousness, the strictness, and the fervour of their addresses both to the unconverted and to believers, on all the branches, motives, and obligations of PRACTICAL HOLINESS!

God the Doer of all Things: a Sermon preached in the Parish Church of St. Martin, in Leicester, Nov. 23, 1823, By E. T. Vaughan, M.A. 8vo. 1s. Baldwin.

Strictures on the Rev. E. T. Vaughan's Sermon, &c. By John Owen, Curate of Gaddesby & Keyham. 8vo. 1s. Seeley.

We have read Mr. Vaughan's Sermon with great pain. His assertions, and the flippant confidence with which he vents them, are indeed awful and disgusting. He so understands the doctrines of the decrees and agency of God, as boldly to make the Blessed and Holy One the author and doer of all sin, and its consequent misery. In the irreverent spirit of hyperorthodoxy, and with its characteristic affectation of quaint and coarse language, he disregards difficulties and defies consequences. His crude and hasty amass-

ing of Scripture passages, without a careful investigation of the terms and connexion of each, exhibits him as a very rash and unqualified interpreter of the divine word. He avowedly rests the Justice of the Deity upon constituted relations: and thus he goes far towards a denial of the essential holiness of God. The great question, which he feels no hesitation to answer in a manner that must shock a pious mind, has been ever regarded by the best and wisest men as one beyond the reach of the human faculties;—the origin and continuance of evil, under the divine system of moral government. Upon all hypotheses the difficulty presses, in greater or less degrees; and nearly the utmost that they can do is to vary its position and aspect. We know some solid principles; but we are not competent to combine and harmonize them. Some great men, such as Augustine, Theophilus Gale, Mr. Howe, President Edwards, and Dr. Williams, have advanced much to confirm our minds in those truths, and to diminish the painful effect of the great difficulty. But, after all, the sure and satisfying repose of the soul is in a firm faith upon the impregnable and eternal rock, the PERFECTION OF JEHOVAH. Of this, we have the most satisfactory evidence: and is not this enough for weak and sinful creatures in a state of probation? Perhaps the great problem of theology, to reconcile the existence and effects of moral evil with the Divine wisdom and benevolence, is the very test appointed for the chief trial of faith and submission in the present life. For such a purpose, is it not a test eminently proper? What can be more suitable to the condition of such a being as man, especially in his fallen and guilty state, than to be presented with a question in moral science which all his efforts cannot solve; and then to be required to believe that the solution is effected by the glorious Deity, in some way infinitely remote from the present capacity of human comprehension? Yea, more than this: is it not delightful, is it not a high privilege, for the believer to repose in the full confidence of faith, upon the unerring conviction of the absolute RECTITUDE, WISDOM, and LOVE of GOD, notwithstanding the contemplation of the difficulty, to us unanswerable? Will not a true Christian say, that he would rather live in the enjoyment of this holy, implicit, and fiducial reference to infinite excellence, than possess the knowledge of an archangel? This seems to us to be the proper tendency and true genius of religion; and to be the mode, the only mode which revelation proposes for the allay-

ing of our perplexities. "Nay but, O man, who art thou that repliest against God? O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him; and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

It is well that the daring and dangerous dogmas of Mr. Vaughan are met by a serious and faithful remonstrance, in Mr. Owen's *Strictures*. This judicious clergyman exposes Mr. V.'s rashness, inconsistency, and confusion of ideas; and he solemnly warns, on solid and scriptural grounds, against the effect which this unworthy sermon can scarcely fail to have upon common readers;—"to efface the impressions of sin's enormity, to lessen its dread, and to render its commission more easy and its guilt more tolerable."—p. 18.

It is an appalling reflection, What must be the influence of such sermons upon Mr. V.'s parishioners?

We are sorry to say that Mr. Owen's excellent pamphlet has sustained no little detriment from the careless manner in which it is printed. Our space allows us one extract; a just character of Mr. V.'s production.

"This Sermon is a perfect chaos, a complete confusion; in which things are said and unsaid, boldly answered, and unintelligibly explained; in which the sustaining power and moral agency of God are treated as one and the same; and his gracious operations, with penal and moral evil, are introduced with no distinction. Can it be considered in any other light than a mass of inconsistencies and contradictions? Not only is its reasoning incorrect, but its divinity is most false and dangerous. 'No one step,' said the orthodox and pious Bishop Hall, 'dare I proceed, except as Scripture leads the way.' It is not one step, but many steps that this sermon proceeds, where Scripture does not lead the way; though Scripture in abundance is quoted, but quoted illegitimately."—p. 15.

A Commentary on the Vision of Zechariah the Prophet; with a corrected Translation and Critical Notes. By the Rev. John Stonard, D. D., Rector of Aldingham, Lancashire. 8vo. 14s. Rivingtons.

We have here an illustration of that most difficult and interesting portion of *Zechariah*.

riah's prophecies, Chap. I. 7, to VI. 15. It has seldom been our lot to peruse, in the stores of either ancient or modern divinity, a work which evinces so extensive, laborious, and penetrating research; learning so solid and well applied, judgment so cautious, or more unaffected indications of humility and piety. These are high assertions; but they express our sincere conviction, and we think that any minister or other person, who is studiously labouring to be correctly acquainted with biblical and theological science, will be entirely of our opinion when he has perused and digested this volume. The learned author is circumstantial and perspicacious, minute and ingenious, in developing the symbols of prophecy: yet he resolutely guards against the illusions of fancy, and manifests a remarkable care and sobriety of judgment in bringing out his interpretations. From the language and the scenery of the Vision he has brought valuable additions of evidence to the great doctrine of the Messiah's true and proper Deity, and to his omnipotent agency in the kingdoms of providence and grace. Many other parts of revealed truth are illustrated, and many difficult passages of both the Old and New Testament are investigated and happily explained. With a most amiable and respectful temper, but with great force of evidence, Dr. Stenard refutes the tortuous efforts of his Hebrew tutor, Dr. Blaney, to expunge from the Old Testament the chief doctrines which concern the recovery and salvation of men. The corruptions of Christianity which, so soon and rapidly after the apostolic age, invaded the church, are described and illustrated in a surprising conformity with the monitions and predictions given concerning them by the spirit of prophecy. The trials and sufferings of the true followers of Christ; their struggles, vitality, and ultimate success; and the final triumphs of truth and holiness; are shewn to be topics of the Vision, and are treated upon with a copiousness and accuracy of information, and a felicity of argument, which astonishes and convinces us. This volume, indeed, is not a book for light and indolent readers. It is the product of profound scholarship and most laborious research; and it will not be read with due profit without very close application: but, as it demands, so it will amply reward, the most diligent study on the reader's part. No short extract would satisfy us; and even copious ones would not do the work justice. It is so admirably compacted, by the continuity of argument and the perpetual interlacing (if we may so speak) of the numerous but inseparable subjects, that the whole must be taken together.

However, we annex the last paragraph of the preface, as it affords some degree of insight into the mind and character of the author.

"Differing so often, as I have presumed to do, from renowned scholars and divines; far removed, too, as I am, from literary counsel and communication, and by necessity confined to the scanty stores of a private library; I have often felt myself *cabined, cribbed, confined, bound in, by doubts*, which I wanted means to satisfy, and by *fears*, which were not without difficulty silenced. But I do not mean to bespeak indulgence. I have learned from high authority, that *no book was ever yet spared out of tenderness to the author*, and that *the world is little solicitous to know whence proceeded the faults of that which it condemns*. At the same time, I can safely declare, in the words of the same great master of English literature, that *I deliver it to the world with the spirit of a man who has endeavoured well*: having kept my eye single, fixed on those high ends, which an interpreter of holy Scripture should keep before him, the GLORY of the Most High God, in the propagation of the truth, in the consequent edification of Christians, and (O that God would hear the humble prayer!) in the conviction and conversion of the unbelieving and the sinner."

The Contributions of Q. Q. to a Periodical Work. By the late Jane Taylor. 2 vols. 9s. Holdsworth.

It would be difficult for us, without subjecting ourselves to the charge of undue partiality, to express the high sense which we entertain of the value of Miss Taylor's writings. She was indeed an author of transcendent qualifications, both as it regarded intellect and heart. To feel that she is no more, and that "her sun went down while it was yet day," are topics of pensive and melancholy recollection. We think of the loss which our children and posterity have sustained by such a death, and we can in no way resume our tranquillity of mind but by reference to the unsullied rectitude of His government, who "giveth not account of any of his matters," but of whom it is recorded "he hath done all things well."

The greater part of the Essays contained in these unusually striking volumes were first given to the public in the pages of the *Youth's Magazine*, from 1816 to 1822. We know not any work where interest and usefulness are more happily blended than in these inimitable "Contributions." Mere selections would utterly fail in conveying to our readers any thing like a just idea of their ex-

traordinary merit. In ease and elegance of composition; in faithful and just delineation both of sentiment and character; in felicitous administration of merited reproof; in the management of appropriate and often cutting satire; in the happy art of throwing a charm, little short of poetic, over the face of the gravest instructions; these volumes will be found to rise to the highest possible rank. "The Discontented Pendulum,"—"The Philosophic Scales,"—and "Now and Then," are all prime favourites with us. But if we were to fix on one Contribution, which fairly represented the character of the whole, we would invite our readers to the careful perusal of "How it strikes a Stranger," which cannot fail to awaken their unqualified admiration.

The Evangelical Rambler; in 2 vols.
3s. 6d. each. Westley.

THIS is a well-meant and spirited publication, which has made its appearance in *seventy-two successive weekly Numbers*. The author possesses an intimate acquaintance with human character, and with the existing state of the religious and professing world. Thoroughly versant in the objections most commonly urged, by worldly minds, against the peculiar doctrines of the gospel, this intelligent writer answers them in a manner equally argumentative and practical. There is so much dialogue, anecdote, and general incident introduced into the pages of this most amusing weekly Tract, that its popularity may very fairly be resolved into its own distinguished merits. It appears to us that "The Evangelical Rambler" deserves well of the Christian public. He certainly has not rambled in vain; but has, in every instance, narrowly inspected the moral scenery through which he has passed, and has evinced a solidity of judgment, an acuteness of observation, and a devoutness of temper, never, perhaps, realized before in the history of a Rambler. Should it turn out that the author is a *Reverend Rambler*, we can assure our readers that his labours will not in the least discredit him. We are happy to learn that the work will be continued until a third volume is completed.

The Visit; or Mamma and her Children. By the Author of "Lilly Douglas," &c. 2s. 6d. Oliphant, Edinburgh; and Hatchard, and Nisbet, London.

"THE VISIT" affords a most agreeable picture of domestic enjoyment and usefulness. The Visiter, Mamma, and the

Governess—the young family—the visits, and the scenery of nature—present to juvenile readers an interesting variety of topics. As a family book, especially for the superior classes, it will be found to be very valuable. Some well-known hymns, however, might have been omitted.

LITERARY NOTICES.

In the Press, and speedily will be published.—1. A Discourse on the Prophecies concerning Anti-Christ; delivered at the last Independent Monthly Meeting. By the Rev. Jos. Fletcher, M.A. and published by Request.—2. Discourses at the Ordination of the Rev. W. Orme, at Cambervell, by the Rev. J. Fletcher, Gr. Ewing, and Dr. Winter.—3. Memoirs of Mrs. E. Harvard, late of the Wesleyan Mission to Ceylon and India; with Extracts from her Diary and Correspondence. By her Husband. 18mo. with Portrait.—4. The Record of Friendship; a Memoir of Mr. W. Howden.—5. Christian Letters to a Physician at L.—6. Memoirs of Moses Mendelssohn, the Jewish Philosopher, including his Correspondence with Lavater on Christianity.—7. A New edition of Texts of Scripture, with short Notes and Observations on Popish Errors. Printed in 1688. Now Edited by the Rev. T. Young, of Margate.—8. Soul Prosperity; or Closet Companion. By J. Dennant. 1 vol. 12mo.—9. Lectures on the Essentials of Religion. By Rev. H. F. Burder.—10. Pascal's Thoughts. Translated by Rev. J. Craig, with a Memoir.—11. Doddridge's Family Expositor. 1 vol. royal 8vo. with Portrait.—12. Dr. John Evans's Discourses on the Christian Temper. 8vo.—13. R. Baynes's general and cheap Catalogue of Old Books, Divinity, &c.

SELECT LIST.

Sketches of Sermons; furnished by their respective authors. Vol. 8, containing Titles and Indexes to the 8 volumes. 12mo. 4s.

Life of the Rev. Philip Henry, A.M., and the Rev. M. Henry. With many important additions. By Mr. J. B. Williams. 8vo. 14s.

The Mirven Family; or Christian principles developed in early life. Handsomely printed in 12mo. 6s.

Vol. III. of Sermons and plans of Sermons. By the late Rev. J. Benson. 8vo. 6s.

Personal Election and Divine Sovereignty. A discourse, with an Appendix, containing Notes and Observations on Collateral Subjects. By J. Fletcher, A.M. Third edition. 2s.

The Second edition of "Fashionable Amusements, the Bane of Youth," a Discourse preached on Thursday, the 9th Dec. 1824, before the churches associated in the Picnic, Chelsea, and Brompton Monthly Lecture. By John Morison, author of "Lectures on the Reciprocal Duties of Life," &c. 1s.

The Protestant Reformation Vindicated; by the same. Second Edition. 6d. or 6s. per dozen, for distribution at this critical period.

The Village Alehouse. A Dialogue suitable for Sunday Schools. By J. Dennant. 4d.

Services performed on occasion of the Rev. W. Price's Ordination at Devonshire-square.

Part IX. of the Cottage Bible. 1s. Fine paper, 1s. 6d.

Letters to the Editor of the New Trial of the Witnesses. By an Oxford Layman. 8vo.

The Evangelical Diary; a Religious, Historical, and Literary Almanac, for 1825. 2s. 6d.

Radama, or the Enlightened African. 2s. 6d.

A volume of Plain Sermons for the use of Seamen. By the Rev. S. Maddock, Vicar of Bishop's Sutton, &c.

The Christian Gleaner. Vol. I. 2s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

CHAPEL BUILDING FUND.

At the Dinner of the Monthly Association at the King's Head Tavern, in the Poultry, on the 9th of December, a plan was submitted for establishing permanent funds in aid of the erection and repairs of places of worship among the Congregational Dissenters and the Calvinistic Methodists. A meeting was appointed to be held at the Poultry Chapel, for the further consideration of the business; and we understand it is now engaging the minds of several persons of influence.

DEPUTATION FROM THE SCOTTISH MISSIONARY SOCIETY.

The Rev. Dr. BARR, of Port Glasgow, and the Rev. Mr. SMART, of Paisley, will visit London in the months of January and February, as a Deputation from the Scottish Missionary Society, with the view of preaching and making collections in aid of the funds of that institution. As Scotland is annually visited by deputations from three or four different London societies, and contributes with no small liberality to their funds, the friends of the Scottish Missionary Society trust that the present deputation will be received by their Christian brethren in the metropolis with a corresponding cordiality, both on account of the important nature of the Society, and from a desire to promote a friendly intercourse between the two kingdoms in behalf of their respective benevolent institutions.

CORPORATION AND TEST ACTS.

It is understood that "The Deputies representing the Dissenting Congregations in and near the Metropolis," the "General body of Protestant Dissenting Ministers of the Three Denominations," and "The Protestant Society for the Protection of Religious Liberty," have come to a resolution to make an application to Parliament in the ensuing session, for the repeal of the Corporation and Test Acts; but that they have no intention to invite congregational petitions on this occasion.

PROVINCIAL.

UNITARIAN CHAPELS.

FROM a spirited controversy, commencing last August, and still continued in the columns of the *Manchester Gazette*, it appears that the self-styled Unitarians are undergoing a very severe but most deserved castigation. The brief history

of the case is as follows:—Upwards of a hundred gentlemen of that denomination held a friendly convivial meeting at the Spread Eagle Tavern, for the purpose of presenting a service of plate to their minister, the Rev. John Grundy, as a token of respect, on the occasion of his removal from Manchester to Liverpool. Among the number of toasts in the course of the evening, the health of the Rev. George Harris, formerly of Liverpool, now of Bolton, was proposed and received with acclamation. The Reverend Gentleman, in acknowledging the honour conferred upon him, took occasion to eulogize Unitarian Christianity contrasted with orthodoxy, in a long list of particulars: epithet was heaped upon epithet, to show that the former is the paragon of excellence, and that the latter is below contempt. This speech was received at every point with thunders of applause; and that the impression might not die with the moment, nor be confined to the select assembly present, the report of the meeting, of the several speeches, and particularly that of Mr. Harris, was *gazetted*, with the minutest accuracy, on the following Saturday.

This recorded specimen of Manchester Unitarianism produced a most astounding effect. "An Orthodox Dissenter," indignantly, but temperately, replied, appealing to Mr. Harris's own speech as the most direct refutation, both of his gross calumnies and his vaunting pretences. "Another Orthodox Dissenter" followed up the charge, with "An Orthodox Observer" and others, in the rear.

At the very commencement of the controversy, the Unitarian fraternity perceived that their zeal had betrayed them, and that the speech of their applauded orator did not sound so harmoniously in the ears of the public as it had done in their own. In their replies, therefore, they deprecated all further discussions, sounded a retreat, acknowledged the intemperance of Mr. Harris, and expressed their readiness to toss him overboard, to sink or swim, responsible for his own opinions and expressions, if the impending storm might be thereby allayed. These concessions, however, connected as they were with Unitarian bravado, have been hitherto unavailing.

In the management of the controversy, the Orthodox party have wisely abstained from theological discussion, as unsuited to a newspaper. They have confined their attacks principally to two distinct points, showing by reference to historic facts, first, That Unitarians are not entitled to that claim of candour, of libe-

rality, and of steadfast adherence to the principles of civil and religious liberty, of which they boast;—and, secondly, That, however respectable they may be in their private commercial concerns, they do, as a body, most flagrantly violate the principles of moral integrity, by the mal-administration of trusts, appropriating to the support of their own system numerous chapels, with endowments and funds to a vast amount, originally intended for orthodox purposes. In confirmation of his charge, the list of chapels occupied by Unitarians in Cheshire, Lancashire, Derbyshire, Nottinghamshire, and the West Riding of Yorkshire, is reported to be eighty; of these sixty-nine were originally Orthodox; three are doubtful; and eight only of Unitarian origin.

Should this controversy hereafter appear in the form of a pamphlet, it will deserve a careful review. It has already, we are informed, produced a very wide and powerful impression; and, we apprehend, it will ultimately lead to the rescue of property to a considerable amount, from the trust of Unitarians, by legal process; except they adopt the more honourable alternative of voluntarily surrendering it to the purposes for which it was originally intended.

ORDINATION.

On Tuesday, the 7th Dec. the Rev. William Wallis, from the College at Homerton, was ordained co-pastor, with the Rev. John Mead Ray, of the church of Christ in Friars-street, Sudbury. On the preceding evening, the Rev. Dr. Pye Smith delivered an admirable discourse from Eph. iv. 18. The ordination services were introduced with prayer, and reading the scriptures, by the Rev. David Ford, of Long Melford. A discourse on the Nature and Constitution of a Christian Church was then delivered by the Rev. William Walford, one of the Tutors of Homerton College, who proposed the usual questions to Mr. Wallis, and received his answers. The confession of faith, though brief, was clear comprehensive, and truly evangelical. The ordination prayer was offered up by the Rev. John Mead Ray, accompanied with laying on of the hands of the Presbytery, and followed with a most solemn, affectionate, and impressive charge, which was delivered by the Rev. John Savill, of Colchester, from 2 Tim. iv. 5. A very appropriate sermon was then addressed to the people by the Rev. William Ward, of Stowmarket, from 1 Thess. iv. 1. The public services were concluded by a prayer that the divine blessing might follow them, presented by the Rev. Charles Atkinson,

of Ipswich. A deep solemnity pervaded the audience; may the proceedings of the day be sanctioned by the approbation and blessing of the Great Head of the Church!

IRELAND.

SIGNIOR PASTORINI'S PROPHECY.

SIR, *To the Editor.*

In forwarding you a copy of an extract from Pastorini's Prophecy, which has been circulated with much industry, and to a great extent, through the cabins of the Irish peasantry, I only present you with one branch of a system which has been in active operation since the establishment of the Jesuits, for the overthrow of the Protestant Religion, and the separation of Ireland from this country.

The mischievous tendency of this insidious hand bill, must be obvious to all. Here the priests tell the poor ignorant Irish peasants, that a prophet of their own church has foretold from the book of the Revelation, that the locusts, or Protestants, who came out of the bottomless pit about three hundred years ago, and who have persecuted and oppressed the Roman Catholics in Ireland ever since, will, in the year 1825, be destroyed.

What will naturally arise in the mind of a poor ignorant man, on an intimation like this? Taught to believe that all their sufferings have been the consequence of the ascendancy of Protestantism, they will hail the day when it will be extirpated, and freedom from tithes and other rates, bring plenty into the cabins of the poor.

The proceedings on the part of the Catholics, both priests and laity, for some time, in that country, are evidently leading on to a crisis. The bold, seditious, and even treasonable sentiments, which have been advanced by them; and their late attempts, headed by priests, to put down, by brute force, all meetings for Bible, Missionary, and Educational objects, must convince every one, that should their demands be refused, they will have recourse to other means.

"The gift of Prophecy, like that of Miracles, has not entirely ceased in the Church."—Right Rev. Dr. Doyle's Address.

SIGNIOR PASTORINI'S PROPHECY FROM THE APOCALYPSE OF ST. JOHN.

(Extracted from the "General History of the Christian Church.")

"Blessed is he that readeth and heareth the words of this Prophecy, and keepeth those things which are written in it: for the time is at hand."—Apoc. Chap. i. v. 13.

THE OPENING OF THE FIFTH SEAL.

Apoc. ch. vi. v. 9.—"And when he (the lamb) had opened the fifth seal, I saw," says St. John, "under

the altar, the souls of them that were slain for the word of God, and for the testimony which they held."

V. 10.—"And they cried with a loud voice, saying, How long, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth."

"In allusion to this (says Signior Pastorini) the souls, or precious spiritual remains, of those whose bodies had been slain and sacrificed in the fire of persecution, are heresee under the altar. England shewed itself very forward in persecuting those who were attached to the ancient faith. Henry VIII. put to death thirteen Abbots and Priors, about seventy-seven Monks and religious persons; and many of the laity; violent also was the persecution in Queen Elizabeth's reign."

"We have now seen who they are, "that have been slain for the word of God, and for the testimony which they held." These Martyrs are the objects represented under the fifth Seal, as those who suffered by the hands of the Protestants. We may fix the fifth epoch, or commencement of the Church, at the year 1525."

THE SOUNDING OF THE FIFTH TRUMPET.

Apoc. chap. ix. v. 1.—"There was given to him the key of the bottomless pit." "To St. Peter was given the keys of heaven, but to Luther is given the key of the bottomless pit, or hell. Alas! what a woeful difference, and what disparity is here indicated in the characters and functions of the Apostle and the Reformer."

V. 2.—"And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace." "What can this smoke be, but a strong spirit of seduction which had been hatched in hell, or had the devil for its parent, and which, at Luther's opening hell's door, immediately burst out, impregnated with this spirit of seduction; he brought forth a doctrine big with delusion and error?"

V. 3.—"From the smoke of the pit there came out locusts upon the earth." "The meaning of which is, that the spirit of seduction, denoted by the smoke of the abyss, raised up a number of Reformers."

V. 5.—"And it was given unto them (the locusts) that they should not kill them, but that they should torment them five months."—"They are not permitted to kill, that is, utterly to destroy and exterminate the Catholics. Experience shows, that notwithstanding the Protestant Princes have taken much pains to extirpate the Catholic religion, they have not been able to compass it. The Catholics have been grievously oppressed, and many even put to death; nevertheless, by divine protection, they still subsist. It is said, this torture was to last five months. Here the Almighty prescribes a term to that great severity the Protestants were permitted to exercise against the true servants of God. This term is five months, or one hundred and fifty days, giving thirty days to every month; (days in the prophetic style, are sometimes used for years.) If, then, the one hundred and fifty years be counted from the year 1525, about which time these violences began to take place, they will bring us to the year 1675."

V. 10.—"And they (the locusts) had tails like to scorpions, and there were stings in their tails, and their power was to hurt men for five months."

"That here began a new period of five months, or one hundred and fifty years, different from that mentioned in the 5th verse, is not a groundless supposition, for whoever studies the Apocalypse will find in it such extreme precaution, that the same thing is never repeated in the same circumstances."

"The distinction of two periods, each one hundred and fifty years, being thus stated, as the first began with the Reformation, about the year 1525, and expired at 1675, the second will reach to 1825. The description is full and circumstantial, and takes in the period of 300 years, allowed to the reign of the locusts; of which term there now remains but TWO; one cannot but wish with an earnest heart, that the people represented by these insects,

would enter into a serious consideration of that circumstance. What a happiness! if, during this short remaining interval, some part of them would submit to see their errors, and the great mischief that has been done to the Church by their revolt against it. It is full time to lay down all animosity against their ancient mother, think of a reconciliation, and ask to be received again into her bosom."

THE POURING OUT OF THE FIFTH VIAL.

Apoc. chap. xvi. v. 10.—"And the fifth Angel (says St. John) poured out his vial on the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain."

V. 11.—"And they blasphemed the God of Heaven because of their pains and wounds, and did not penance for their works."

"The vial being poured upon the throne of the beast, it flows down from thence over his whole kingdom—the realm of the Reformation; for his kingdom became dark, and they gnawed their tongues for pain; but with respect to the nature of this punishment we shall be entirely silent, and leave it to be disclosed by the event; we shall only remark, that to judge from the expression of the text, the scourge seems to be severe; and we are extremely sorry it will be so ill received."—"And they blasphemed the God of Heaven, because of their pains and wounds (or sores) and did not penance for their works."

"Indeed the time is now come when the Protestants, if they wish to preserve to themselves and their children, even a relic of Christianity, must unite with the great, the only organised body of Christians, the Catholic Church. If they do not, the two demons of infidelity and fanaticism, which are tearing Protestantism into a hundred pieces, will inevitably swallow it up altogether."

This was printed in 1823.

FOREIGN.

PARIS.

To the Editor.

My Dear Sir, Paris, Dec. 11, 1824.

I SEND you enclosed a translation of the Journal of an excellent young Minister, who has devoted himself to the work of Missions among the Heathen, and after having pursued his studies at Basle, has passed a year in the Mission House at Paris. During the vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fêtes held at that period of the year. These Catholic fêtes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the public games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the Scriptures. The hospitable villagers open their houses to their friends, and sometimes 10 or 12 are lodged in a little cottage. "I was often reminded," says

our friend, in his report, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages, not larger probably than the patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit, and besides these public services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places, a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would be now eminent as Christians even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

I have lately made a journey through the South of France, and have had the inexpressible pleasure to witness there also the commencement and progress of the same good work.

Yours affectionately,
M. WILKS.

JOURNAL.

"I left Paris Friday, Sept. 10, at seven o'clock in the evening, after having spent some time in prayer with several friends, that the blessing of God might attend my journey. I was obliged to travel on the outside of the diligence, and it rained hard all night, but I was happy from a sense of the divine presence. During the journey I observed one person who appeared to have better sentiments than the rest of my fellow travellers, and when we arrived on the Saturday at —, we held a particular conversation on religious subjects. He called Jesus "*Our Lord*," cited several passages of Scripture that enforced kindness to our fellow men, and spoke of the grandeur of God, before whom we ought to humble ourselves as in the dust; but with all this, I soon found that he knew nothing of Jesus Christ as the Saviour of sinners. At length he told me that he was a *freemason*, and that he was associated with about 30 persons who sought to edify each other, and endeavoured to separate themselves from the corruptions of the world. I tried to convince him that it was only by the grace of God in Christ that we could really escape from the corruption of the world. When we separated, he expressed a strong desire to read the word of God, of which he had only seen certain passages quoted

in other books. I did not arrive at — before ten o'clock at night, where I was received with the most Christian kindness.

Sunday, Sept. 12. I was so much indisposed as to be able only to preach once. At the close of the service I was delighted to observe these simple Christians embrace each other before the temple with an air of peace and joy, such as is only to be seen among the children of God. On leaving the place of worship I was surrounded by a number of persons, some with Bibles in their hands asking the meaning of particular passages of Scripture, others expressing the pleasure with which they had heard the word of life, and others seeking advice in cases of Christian experience. It was already night, yet none seemed inclined to disperse; at length some one expressing a fear that I should be fatigued by too much speaking, they retired in a quiet and serious manner. But I had no sooner entered the house where I lodged than the room was filled, and we had another religious exercise.

Monday, Sept. 13. I preached twice, and the auditory displayed the same attention and the same friendship. In the evening I went to sup with a friend, and a dozen persons from a distance: no sooner were we at table than the room was filled, and we continued to converse on the kingdom of God within our own hearts and in the world till midnight; when we recommended ourselves, and each other, to our God and Saviour, and departed.

Tuesday, Sept. 14. I preached again, and after the service several friends from the distant villages came to take leave of me, and to beseech me to go and preach the word of God in their respective places, as there were many who had been prevented coming, from the bad state of the weather, who were not less anxious to hear the gospel tidings. The greater numbers of them were young men, and had been Roman Catholics.

Wednesday, Sept. 15.—After having prayed with several friends, I set off for —, eight leagues distant, accompanied by a pious young man. On our way we entered into many houses to speak of the one thing needful; every where the peasants listened to us with great attention, and pressed us to return, but I could only commend them to the grace of God. It was eight o'clock at night when we arrived at —, and the first question put to me was, would I preach that evening? Having replied that I was ready, if such was the wish of the people, in less than an hour the little temple was quite filled.

Thursday, Sept. 16.—I preached again

this morning; and, after the service, set off for —, two leagues distant, accompanied by some friends. In a village through which we passed, I was conducted to the house of a female, 85 years old, who had been brought to the knowledge of the Saviour in her latter days. On entering, I asked her how she found herself. "Very happy," she replied; "we cannot be otherwise while we live in communion with the Saviour." "You love then," said I, "that Christians come and visit you while on your bed?" "Oh!" said she, "I am as happy as a queen when I see them, for I find by their visits that my faith is established." Before I left her, I prayed with her in presence of several persons, and the good old woman assured me she should never forget my visit. When I arrived at —, I was conducted to a garden where were several Catholic females, who wished to hear the word of God explained. They appeared very ignorant, but very anxious for instruction. I preached in the evening, and several of my auditory seemed already to possess the pearl of great price.

Friday, Sept. 17.—After having visited some sick persons, I left —, and at six in the evening reached —. The people awaited me in the temple, and I entered the pulpit immediately, and preached. I spent the evening very delightfully with a number of persons recently called into the kingdom of God's dear Son.

Saturday, Sept. 18.—I paid several visits, and left for —, two leagues distant. I reached it at noon—the temple was already filled. I had scarcely a moment for refreshment before the service, and I was fatigued; but the Lord strengthened me, so that after the exercise of his worship I felt no weariness. During the day I continued my visits, and as those whose house I quitted always followed me to the next, at the last house we had mustered into a very large company. This was kept up till late in the evening, so that when I withdrew to my chamber, I was too much exhausted to sleep.

Sunday, Sept. 19.—I was to preach at —, three-leagues distant. I arrived at six o'clock in the morning at a place where some friends had promised me a rendezvous; there I found 30 persons waiting to accompany me, and before we had proceeded very far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear sermon. The service commenced by prayer, all present

kneeling down. I felt peculiarly happy with these brethren who had lately been delivered from the darkness of superstition; and introduced to the light of the glorious gospel. I preached twice; and the second time the place would hardly contain the congregation. I was so much affected during the whole service, that I could not refrain from weeping; and after the sermon I was informed that several persons, who had till that period manifested enmity to religion, were pricked to the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world, which seemed to inspire their hearts with joy. After dinner I went one league distant for the night, and there I found persons assembled to receive me, and we had a service for our edification during the evening.

Monday, Sept. 20.—This day I returned to the village in which I had spent the first Sabbath, and from whence I had started for this excursion—I arrived late at night, wet with rain, but thankful to the Lord who had taken me out, and brought me in with so much kindness.

The 21st, 22d and 23d, I spent in visiting the sick and in religious conversations. I preached also one evening from John viii. 36.

Friday, 24.—I went to —, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel they listened to me with the greatest attention, but many of them were profoundly ignorant. It was night when I reached —, where I was received with much affection by an old officer, who had made among other campaigns that of *Moscow*, and who is now a zealous soldier of Jesus Christ. The next day at noon I preached, and although the weather had become fine and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us.—"I came," said I to myself, "to console this poor woman, and it is she who consoles and encourages me." She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace

and the blessedness of those who love and serve God. I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

At 4 o'clock I set off for —, three leagues distant. We passed immense tracts and large flocks of sheep, and with the friends who were with me I conversed about the good Shepherd of our souls. About sun-set a violent storm arose: the country became inundated, and it was so dark that we could not see each other; we lost our way and wandered about on a vast plain; we endeavoured to make ourselves heard by our shouts, but from the noise of the wind and rain we could not succeed; no alternative remained but to walk on till we should find some habitation. We cheered ourselves by talking of the joys that would succeed the pilgrimage and storms of this life, when all at once, we arrived at the house we desired to find. Several persons were there assembled, some brought us clothes to change, others lighted a large fire, and others prepared our supper; we were all filled with gratitude and delight, and continued to speak on the things of the kingdom of our God.

Sunday, Sept. 26.—When I arose, the house was already filled with friends who had come six and ten leagues to the *fête*, and, in spite of the bad weather, others arrived every instant. I preached at ten o'clock on Rev. iii. 26. The temple was crowded by the persons whom I had passed the Saturday in visiting. Descending from the pulpit, I was surrounded by old men and youths, who testified the greatest affection, and asked various counsels. At four o'clock we returned to the temple, which could not contain the hearers. After the sermon the same scene was repeated. Many accompanied me to the house—we held a meeting in the evening.

Monday, Sept. 27, was passed precisely as the Sunday. I had scarcely time to take any refreshment.

Tuesday, Sept. 28.—I preached again. The temple was, if possible, more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from these excellent people: one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pulpit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate

myself from them. It was three o'clock and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceeding some distance we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head-quarters.

Wednesday, Sept. 29.—I had much conversation with the beloved Pastor, who was greatly indisposed. I preached from John iii. 16. in the evening.

Thursday, Sept. 30.—I set out for —, in another department, with the intention of returning by that route to Paris. Passing a village, I was asked to go in and see a sick child, but I was taken so ill that I nearly fainted. I had yet four leagues to go to lodge in a village with some Christian friends. When I arrived at eight o'clock, I found them in their little temple, but fearing to disturb them I remained at the door, and was much affected in hearing them exhort each other fervently to remain faithful to the Lord. I was exceedingly fatigued, not having eaten all day; but these kind people prepared me the best supper in their power; knowing it to be seasoned with brotherly affection, it was more relished than many richer repasts.

Friday, Oct. 1.—I preached in their little temple. After the sermon, I visited several sick persons, and then continued my route, with two friends, to —; but again we encountered dreadful weather—I had nothing on me dry, the water streamed from all my clothes. When we came to —, the Pastor lighted a fire and made us change our dress.

Sunday, Oct. 3.—I preached twice for this Pastor, who was not very well. In the afternoon, the temple, although large, would not contain the hearers.

Monday, Oct. 4.—I went with the Pastor to a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to —, for the Missionary Prayer Meeting, and when we arrived there we found more than five hundred persons in the temple. I made an address suitable to the occasion, and all the people seemed deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness, and feeling fresh joy to embrace once more our brethren of the Mission House.

MISSIONARY CHRONICLE

FOR JANUARY 1825.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

FUND FOR WIDOWS AND ORPHANS OF DECEASED MISSIONARIES.

OUR Readers are already apprized, that the Trustees of the Evangelical Magazine have placed at the disposal of the Society, ONE THOUSAND POUNDS for the support of the Widows and Orphans of its deceased Missionaries. We have now the pleasure to state, that the Directors have lately appropriated ONE THOUSAND POUNDS, which, with the sum aforementioned, is intended to form the basis of a Permanent Fund for that important object. It is not doubted, that it will be further aided by the liberality of the Religious Public, to whom a more explicit appeal will be made in a future Chronicle.

MR. ELLIOT, LATE MISSIONARY AT DEMERARA.

THE charges which were some time since transmitted through the Colonial Press, in the form of alleged affidavits of certain negroes, have received the anxious attention of the Directors. They have used the best means in their power for obtaining the evidence needful for coming to a proper decision upon the allegations contained in those charge s

The public in general must be aware that the persons by whom the accusations were framed and transmitted, cherished a strong hostility against Mr. Elliot and the character which he sustained as a Missionary; and it is further known to many, that the Colonial Journal which rendered itself conspicuous for the virulence of its hostility against all who espoused the cause of missions to the colony, has since been suppressed by authority.

On the part of Mr. Elliot, (as was stated in a former reference to the subject,) he has declared his entire innocence of the whole matter of such charges, under the solemnity of an oath before a magistrate; and while, from the testimony of individuals well acquainted with the Colony, it is known to the Directors that criminations of a similar kind have been brought against other individuals sustaining the ministerial or missionary office, of the most exemplary character; and while the demonstration lies before them, which the case of the late missionary Smith affords, of the manner in which *written depositions* of negroes can be framed, and of the purposes to which they can be applied, the Directors trust they have drawn a conclusion equally consistent with truth and charity, in believing that the charges in question do not come before them supported by the evidence necessary to justify them in admitting their validity.

SOUTH SEAS.

Extract of a letter from Messrs. Tyerman and Bennet, dated Huahine, May 17th, 1824.

Lamented death of Mrs. Threlkeld—Establishment of Mission Schools—Embarkation of the Deputation for the Colony of New South Wales.

By the *Charles*, Capt. Buchard, we had the very great satisfaction to receive the official letter, signed by Mr. Hankey and yourself, dated April 1, 1823; also duplicates of letters Nos. 5 & 6, with some magazines and missionary pamphlets, and kind letters from many dear friends. From all these we rejoice to learn that our gracious Lord is greatly prospering his own cause both at home and abroad, notwithstanding the instances of mortality among his honoured instruments. And here we have the pain to announce the removal of our amiable and pious sister Threlkeld, after a very short illness, though previously in apparently the most likely state for continuance of life.

In September 1823, from Papara, by the *Sydney* packet, Capt. Emmets, we had the pleasure to write you much at large, and were enabled to give a very good account of that settlement and pastor, as we had generally of the other stations. In that communication we acknowledged the receipt of your letters and packages, and others by way of the colony, brought thence to us by the *Queen Charlotte*, Capt. Henry; since that period we have, with great interest and satisfaction, made the tour of Tahiti, and were glad to find that the settlement formed by Mr. Crook on the south side of the peninsula is likely to be very advantageous to the island and promotive of his comfort. We have paid our official visit at Eimeo, and have visited the very interesting islands (to the south) of Raivavai (or High Island), Tubuai and Rurutu, where the gospel is prospering exceedingly.

Our protracted stay has enabled us to attend the meeting of a sort of parliament at Tahiti, which was summoned for the purpose of revising and digesting the laws. Our eight days' attendance afforded us much satisfaction, as did also our being enabled to assist at the coronation of the young king Pomare!! which took place on * Our brethren Armitage and Blossom are going on well at Eimeo. We hope obstacles which have hitherto been in the way will all be removed, and in a few weeks the cotton concern will commence its operations.

The school for the children of mission-

aries is established at Afareiaitu, on the south side of Eimeo, under Mr. Orsmond, from Borabora, whither brother Platt has removed in the place of brother Orsmond. In the establishment of this school we have much pleasure, from a conviction of its essential importance to the interests of the mission.

The *Endeavour* called at Eimeo and received us on board on the 6th May, and we are now on our voyage for the colony; the Captain having some business to transact at this and the other Leeward Islands on his own account.

Last week we had the happiness to be present for the second time at the Missionary Anniversary, Huahine, which appears still improving in its order, and increasing in its liberality.

In a fortnight from the present date we expect to bid a final adieu to the South Sea Islands, at least to the Georgian and Society Islands; and must defer more particular communications until we shall be favoured to reach New South Wales.

Begging a continued interest in your addresses at the throne of grace that we may be preserved and guided. With affectionate remembrances to the Treasurer, your worthy Colleagues, and all in the Direction; and also to all our fellow-labourers in the cause of the Redeemer in our dear native land. We remain, &c.

(Signed) GEO. BENNET,
DAN. TYERMAN.

SANDWICH ISLANDS.

Two of the American missionaries, Messrs. Richards and Stewart, have commenced a new station at *Lahaina*, in the island of Maui. They arrived there on the 31st of May, and were kindly received by Kariamoku, the prime minister, and the king's mother, who granted them land, bread-fruit trees, &c. They proceeded immediately to erect some thatched cottages for their dwellings, and a house for public worship.

A deputation from the general body of the missionary brethren in the islands was sent to explore *Owhyhee*. They surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes,* explored its dark regions,

* The principal volcano is situated about 30 miles from the coast. As the travellers (the Rev. Mr. Bishop, &c.) approached, they perceived the smoke at the distance of many miles, and passed over a desolate region covered with lava and volcanic cinders. It was not marked, as craters usually are, by a high mound of earth

* Left blank in the original.

preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labour, and others which may hereafter be occupied.

Before their departure they waited on Kariamoku, to obtain his opinion of about 20 hymns in the native language, prepared by Mr. Ellis, which he warmly approved.* The following is the chorus of one of the hymns, sung in the native assemblies, to Ashley tune:

Jesu Kraist Ke arii mana,
Nana kakou nei i hana,
Oia ko kakou Alana;
Haleluia, Haleluia:
Ia ia kakou e ora'i.

Translated thus:

Jesus Christ is the powerful king,
He did us make:
He is our sacrifice;
Hallelujah, Hallelujah;
By him we may be saved!

Testimony of the American Missionaries in favour of Auna, the Native Teacher from Huahine, who assists Mr. Ellis.

"THE piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the

and stones around it, but on the contrary, the land about it, for the distance of half a mile or more from the verge of the crater, has been sunken about 50 feet by an earthquake; and is full of holes and fissures to a great depth.

"We approached," say they, "the southern end of the crater, where the smoke had been issuing in large volumes. The bottom was covered with red hot lava, which boiled up and flowed in rivers of liquid fire. It was judged that the crater is two miles in length, and a mile and a half in width; its depth is 600 or 700 feet."

They returned by the eastern side of the volcano. A perpendicular cliff 1000 feet high hung over them on their left hand, while close at their right was the crater 600 feet below them. Mr. Ellis has made a sketch of the volcanoes, a copy of which we may probably obtain.

The governor Boki, who accompanied the late King and Queen to London, brought a copy of these hymns, beautifully written, with him, which he showed to the Secretary with evident delight.

praises of God on earth, be tuned to the anthems of heaven."

It deserves to be recorded, that when the last company of missionaries from America landed, the (late) king generously remitted the port charges, for which they were responsible. The following is a translation of the letter he sent by the king to the captain of the vessel.

"To Captain Clasby."

"Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbour. Nothing at all. Grateful affection for you.

"Riho-Riho. J—1."

In like manner he very honourably remitted the port charges of the vessel that brought Mr. Ellis and family some months before, and also of the *Enterprise*.

On the 14th of May all the missionaries united in celebrating the Anniversary of the London Missionary Society, when Mr. Ellis preached on Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased."

In the "Missionary Herald for August last, is a paper relating to the visit of the late King and Queen to Europe. It is said,

"How desirable, one would have thought, that this young prince, who has recently cast away the idols of his fathers, and is just emerging from barbarism, should have been attended by an enlightened and pious interpreter!—one who possessed his confidence, and might be of use to him in the thousand new and unanticipated scenes and situations through which he would pass. This reflection early occurred to the missionaries: and it appeared on inquiry that the king and his chiefs greatly desired that Mr. Ellis, (the missionary of the London Society, who is the fellow-labourer of the missionaries of the Board,) should be his companion. Mr. Ellis was willing to accompany him; and had been moreover many years from England, his native country. Mrs. Ellis was also labouring under a distressing disease, which, in the opinion of Dr. Williams, Dr. Blatchely, and others, rendered a visit to her native land desirable. And more than all this, the king freely offered to pay in dollars for the passage of Mr. Ellis, and Kamehamanu, the queen, offered to pay for the passage of Mr. Ellis's family. This negotiation was continued with much earnestness on the part of the king and his principal men, and, as may be supposed, with some solicitude on the part of all the missionaries; but owing to some circum-

stances, over which the friends of this measure could exercise no control, it failed of success! Mr. Ellis and his family remained behind.*

"At one time the king and his chiefs were almost determined to fit out the *Cleopatra's* barge, which belonged to the king, for this voyage, in order that Mr. Ellis and his family might go; but this expedient was afterwards abandoned.

"On the 27th of November last, the necessary preparations having been completed, the king embarked in the *L'Aigle* for London. He was accompanied by his queen Kamehamaru; the chief named Boki, with his wife Ririha; Captains Jack and Manuia, two native commanders of native vessels, who speak a little English; Kuanao, the king's weigher of sandal-wood; and a young man by the name of Young, who speaks English.†

"In the language of Mr. Bingham,— 'the people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants.'

"As it entered into the original plan of Riho-riho to visit this country, it is possible that he may be seen here during the present season.

"It is pleasing to add, that the desire for instruction among the natives of the Sandwich Islands has increased, and the work of the mission has made progress, since the departure of the king. May this young Ruler return to his people, thoroughly convinced that 'righteousness exalteth a nation!'"

When the paragraph we have quoted was written, the arrival of their Sandwich Majesties was not known in America, much less their unexpected decease, an event which will no doubt be greatly lamented by the missionaries, as well as by the people at large, by whom they appear to have been much beloved.

EAST INDIES.

BENARES.

Extracts from a Letter of the Rev. Mr. M. T. ADAM, Missionary at Benares, dated April 27, 1824; addressed to the Secretary.

DEAR SIR,—It is with much pleasure

* The captain positively refused to take Mr. and Mrs. Ellis, though the surgeon of the vessel generously offered to give up his own berth for their accommodation.

† Mr. Young was left at Rio; but proceeded to England, and has returned to the Sandwich islands with the Chiefs, &c.

I communicate to you the following tidings respecting the erection of the Union Chapel at Secrole, Benares, and the making of it over to the Missionary Society. As some things connected with it may seem singular to the Directors, it may not be unnecessary for me to make a few introductory remarks, which will enable them more easily to understand the various circumstances connected with it.

During most of the time in which we resided within the cantonment, as I have already intimated to the Directors, I had Divine Service at our house on Sabbath and Wednesday evenings, and latterly a Monthly Missionary Prayer Meeting on the first Monday evening of the month. The principal part of the attendants consisted of Europeans, holding inferior situations in the army. Their attendance, generally speaking, was regular, which led me to hope that my labours for their spiritual good might not be altogether in vain. Circumstances, which I have already mentioned in some of my former letters, at length compelled us to quit the cantonments, and to occupy a house at a considerable distance from them. This occurrence, in consequence of the distance of our house from the cantonments, almost put an end to our meetings. The Wednesday evening service, and missionary prayer-meeting, were wholly given up, and the Sabbath evening service was very irregular. In this state of things, without my having directly or indirectly said any thing to them which could lead them to think of such a thing, they thought of endeavouring to erect a small chapel in some place which they could conveniently attend. Of their design I was totally ignorant, till they had applied to the General in command of the station for ground on which they might build, when they mentioned the circumstance to me, and the plan of union on which they thought of erecting it. As the whole had originated with the good people themselves, and was designed for their benefit and convenience, it would have been unkind in me to have done or said any thing that could dissuade them from their design, particularly as the General had very readily acquiesced in their application for a piece of ground for the purpose of building. The plan of union which they proposed, seemed to me from the first not likely to be practicable; but for the reason which I have just mentioned, and supposing it had been stated in their application for ground, I judged it prudent to say nothing against it, but resolved, so far as I was concerned, if every thing went on quietly about it, to perform any share in it that I could reasonably be expected to take. They

now commenced soliciting subscriptions to enable them to build, but they soon met with difficulties, in consequence of which I judged it prudent to take no part in the concern. They persevered, however, and succeeded far beyond expectation. The following is a correct copy of their circular, with the names of the subscribers, and the amount of their subscription.*

"UNION CHAPEL AT BENARES.

"General Loveday having kindly granted a piece of ground within the cantonments at Benares, for the purpose of erecting a small chapel on it, subscriptions are now respectfully solicited to be appropriated to the erection of the building. The humble individuals with whom this undertaking has originated, wish it to be distinctly understood that the chapel will be at the service of evangelical clergymen of all denominations, who may wish at any time to occupy it for preaching the Gospel. It may be used also as a school, either for European or native children, or both."

As soon as they had collected a sufficient sum to enable them to make their arrangements, they commenced building. The plan, of which I enclose a copy, was entirely of their own devising, and the erection of the building was also wholly under their own management. It doubtless put them to a great deal of trouble; but they seemed pleased with their undertaking, and persevered. By the end of March it was finished, so as to be capable of being used for public worship, and on the 2d of April I received a note from the two individuals on whom the principal management of the concern had devolved, requesting me to open it on the following Sabbath. With this request I declined complying, principally with the view of affording them time duly to consult others who might be expected occasionally to preach in it. This they accordingly did; the result of it, and their consequent proceedings, I shall state in their own words, extracted from the minutes of their proceedings as they are recorded in the chapel-book.

On the chapel being finished so as to be capable of being opened for divine service, the individuals with whom it originated, and who had taken the whole management of its erection, applied to the Rev. T. Morris, of the Church Missionary Society, and the Rev. M. T. Adam, of the London Missionary Society, to open it, and occasionally to preach in it. It was found that the former, in consequence of his connexion with the Church Missionary Society, thought he could not with propriety preach in it; and the latter con-

sented to open it. On Sabbath evening, the 11th inst. it was accordingly opened by the Rev. M. T. Adam, when a sermon was preached from Isa. liv. 5; last clause, 'And the God of the whole earth shall be called.'

In consequence of the plan of union on which the chapel was commenced being now found to be impracticable; after mature deliberation, it appeared better that it should belong to some Missionary Society, and it was unanimously agreed on to make it over to the London Missionary Society. A letter was therefore sent to the Rev. M. T. Adam, begging his acceptance of it in the name and on the behalf of the Society, of which the following is a correct and full copy:

"To the Rev. M. T. Adam.

'REV. AND DEAR SIR,—The Union Chapel at Benares being now finished, in consequence of finding that a union so extensive as that we at first contemplated, is impracticable, after maturely weighing all the circumstances connected with it, it appears to us the most likely way of securing the peace and usefulness of the chapel, that it should belong to some Missionary Society; we have therefore resolved to make it over to the London Missionary Society. Wishing still, however, to adhere so far to our original plan, that it shall be considered open to the occasional labours of evangelical clergymen of all denominations who may wish in such manner to occupy it.

'The glory of God, and the good of our fellow-creatures, have been our great and only motives in erecting it; and it is with no small gratitude we acknowledge the goodness of God in enabling us, by the kind contributions of many friends, to commence and to finish it. We now devote it to his service; and we, whose signatures are hereto annexed, beg you will be pleased to take charge of it in the name and on the behalf of the London Missionary Society, from this date; and hereafter take such measures respecting it as may appear to you necessary and desirable. We are, Rev. and dear Sir,

Your very sincere well-wishers,
THOS. BRICKELL,
J. DUTTON.

Secrole, Benares, 14th April, 1824.

"In this request he readily acquiesced, and intimated that he would take an early opportunity to communicate to the Directors of the Society the contents of their letter, with which he had no doubt they would be gratified."

In consequence of their request, I now preach in the chapel on Sabbath and Tuesday evenings, and may possibly sug-

* See List of Contributions, page 44.

ceed in collecting a small school in it on Sabbath mornings. I am endeavouring to do so, but meet with difficulties in getting the parents to send their children. (A supply of Sunday-school spelling-books, and reading-books, will be most thankfully received; a supply also of English Tracts will be very acceptable.)

The above is a faithful outline of the principal circumstances connected with the erection of the Chapel, and the making of it over to the Society. In the whole of which I wish it to be particularly understood, the good people have acted entirely from the dictates of their own minds. They are entitled to no small commendation for the great trouble they have taken about it; but they doubtless will feel abundantly recompensed, if it is in any measure, by the blessing of God, made instrumental in extending his spiritual kingdom around us. It needs a verandah, (a sort of portico), but we have no money, and cannot entertain the hope of being able to raise so much here, in consequence of the previous liberal subscriptions of many of the residents at the station. May I beg the Directors to assist us by allowing me to draw on the agents, say for 30*l.* or 40*l.*, to be appropriated exclusively to this or any other object which may appear necessary in connexion with the Chapel. It will be an encouragement to the good people to farther exertions in behalf of the Society, and will enable us, in all probability, to finish the building. It has a little plot of ground connected with it all round, on the margin of which a number of little trees have been planted, which are likely to grow up during the ensuing rains. I have not yet attempted to form a church, but shall keep it constantly in view. A small communion service of plate would be a most acceptable present from any of the good people in England."

In a subsequent part of his letter, Mr. Adam communicates the following interesting circumstance.

"I have attended several *melas*, (Hindoo fairs), since my last, and distributed a number of tracts; but the only circumstance connected with them, which appears worth relating is the following: Few, possibly, may recollect, that I prepared a tract in Hinduwee, a considerable time ago, called 'A Comment on the Ten Commandments.' It was my first performance; and, like most first performances in a foreign language, was, doubtless, very defective. It was repeatedly asked for at *melas*, and it was not long before the whole edition was distributed. About two months ago, a teacher in one of my schools mentioned

to me, that some person in the city had translated it into the Persian language, in poetry. The circumstance appeared to me singular. Not having as yet studied Persian, I was unable myself to form an opinion of its correctness. I therefore, sent it to Mr. Adlington, missionary of the Church Society, and begged the favour of him to look it over for me. He very kindly did so; and the following is his opinion of it.

"The author of it certainly possesses the power of making excellent and soft-flowing rhyme, and I am inclined to think, that were the first part of it (which together with an address to the Divine Being, contains an ascription of praise to Mohummud,*) put away, it would be a very useful composition to give away at *melas*. A word here and there will require correction; and should you have any idea of getting it printed, I will look it over again with great care."

In consequence of this favourable opinion of it, I have resolved to endeavour to get it printed; and Mr. Adlington is now engaged in correcting it.

Another Missionary wanted at Benares.

We cannot conclude this article, without endeavouring to engage the attention of ministers and others, who might feel no objection to go out to India, on the principle of LIMITED SERVICE, lately adopted by the Society, † to the great importance of Benares, as a station for missionary operations, and to the assistance, particularly requested, by Mr. Adam, in the letter from which the foregoing extracts are made. The vast importance of the place, as a missionary station, will be at once acknowledged, when it is stated, that the resident population is computed at nearly 600,000 souls; that of the houses it contains, at least 8,000 are occupied by Brāhmins alone; and that the Hindoos who assemble at it during the festivals exceed all calculation. Mr. Adam, stating his opinion on this subject, in a letter to the Directors, written shortly after his arrival at Benares, expresses himself as follows.

"This city, as a Missionary station, stands pre-eminently important. Its fancied, and far-famed sanctity—its venerated antiquity—its being considered, in the estimation of the natives, as the seat of Brahminical learning and purity, and the great multitudes who inhabit,

* This letter was added by the Translator.

† See Annual Report for 1824, page 131, and Missionary Chronicle, for 1824, page 131.

and on certain festivals frequent it, seem to point it out as the CITADEL OF THE POWERS OF DARKNESS. When once it surrenders to the *Armies of the Living God*, and the Christian Missionary standing amidst its forsaken temples, can proclaim, 'BENARES THE GREAT IS FALLEN! IS FALLEN! IS FALLEN!' we may reasonably expect, the march of Christianity will be rapid indeed."

Mr. Adam, has for some time past, earnestly solicited the Directors to send out, at least, another Missionary to his assistance, and they have felt a strong desire to meet his wishes; but have hitherto found it quite impracticable, for want of instruments. The necessity for sending out the required assistance to Mr. Adam is now considerably increased, but the state of the seminary will not, at present, enable the Directors to furnish from thence the desired aid. Mr. Adam, alluding to the new circumstances under which his connexion with the lately erected chapel has brought him, observes;—

"The chapel hitherto has been well attended, and the only thing in connexion with it, which I have to regret is, that all the services devolve entirely on me. These, in addition to my other exertions, I feel to be a burden which I cannot well sustain. Supposing, too, I were to be removed by death or indisposition from the station, every exertion, so far as the Society is concerned, would immediately cease, and every thing afterwards would be to begin anew. Should the Directors send out any fellow-labourers to me, do endeavour to send amiable, kind-hearted, good men, who know what it is to bear and forbear, and to love one another, "that we may dwell together in love and be of one mind."

The Directors will be happy to receive applications for this most interesting and important object; and it is their earnest hope and prayer, that the present appeal may not prove to have been made in vain.

BANGALORE.

IN our Chronicle for February last, we inserted an account of the persecutions endured by three brothers; converts from Paganism to Christianity, inhabitants of Commonillee, a village near Bangalore, and fruits of the mission at that station. From a letter lately received from Mr. Laidler, it appears that those persecutions have, at length, issued in their expulsion from the village. A petition in Canara has been, in consequence, drawn up by the persecuted individuals, and presented to the Rajah of Mysore, by the Hon. A.

Cole, British resident at that city. The following is a translation of the petition, by Mr. Laidler, in which he has endeavoured to preserve the idiom of the language as much as possible.

"TO THE FEET OF THE MOST HIGH GOVERNOR WE APPROACH.

"Dasupa, Chinapa, Unia and Yangapa, Ryots, (husbandmen,) living at Commonillee, in the subdivision of Bagour and division of Bangalore. These four men of our family most respectfully present their cause. For the space of ten years, in the days of the Sultan, and till the year 1822, for the ground which has been given to us in Commonillee, by the favour of the great lord, the rent has been paid to the Circar, and the duty of the government we have attended to. As a child receives support from its father, so we were comfortable in common, under the government of the king. In the year 1822, a preacher from Bangalore came down to a market, at a place named Venkatapuram, and was speaking. I, who am named Chinapa, was at the market that day. I heard their speaking. In the things they spoke, they made our gods to be useless; and said, their God, Jesus Christ, is the only true God; so it appeared to me. From Jesus Christ alone all must be saved, and our gods were useless. For that I conversed angrily with them, and said, 'You do not preach here, no person will hear you. Go, so I told.' They left that place and went under the shade of a tree and talked with the people. Many people heard them. Again I went and heard. A little doubt was in my mind. With them I argued, then they gave a proper answer to my question. For that, love came into my heart. I took one book which they had, and carried it to my village; all that was read and I understood plain. Then I considered, 'there is one God able to save me from sin, through Jesus Christ.' On that account I rejoiced. Since that day the preachers have been speaking through the village. I attended to hear and inquire; and I thought, this is the only true religion. I and my two brothers received baptism, and became children of the holy God. That news was soon heard in the village where we lived. The headman of the village made inquiry, asking me 'What kind of a subject is the Christian religion, and what are the Scriptures?' One day, the preacher came from Bangalore to Commonillee, the time he spoke, the headman and all the people heard. They said, 'This is the true wisdom, the holy religion. No doubt is in it.' They rejoiced. To the preacher they said, 'You have a charity-school in Bangalore, can

'you have one here?' The headman said, 'If you have a school here, I will get you a schoolmaster. You had better build a school here.' The preacher thought it necessary to build a place; and, a short time after, the materials were brought to the village, and the building about to begin.

"The headman and village people conversed among themselves, saying, 'If these people build a school here, they will try to get the village under their care; they will get an agreement from the Rajah. They will do this on the account of building a school.' The headman therefore said to the preacher, 'You have no right to build a school here.' His objection has prevented the building, and the materials are lying in the village till this time. Since that period all our kind friends in the village have become enemies to us; they have risen up and abused us very badly. They said among themselves, 'These people, instead of worshipping our god, have left it and gone to the holy religion.' In many ways they have abused us badly, and become bitter enemies. They again conversed among themselves. 'This is not enough, only to prevent their building the school; as long as they are living in the village, they will be trying to get it. For that reason, we must try some plan to drive these people from the village.' So they have been conversing together. They tried to prevent our drawing water from the village well. In many unjust ways they treated us. We never noticed what they said or did; but we feared the word of God, and went on patiently and quietly. The headman and the people of the village conversed again, and said, 'These people are afraid we shall form some plan to charge them with some fault, and take them to the Subidar of Bagour, and he will take their ground and give it to other people, and drive them away.' They took us to the Subidar of B—, and the headman said, 'These people will not do for the village.' Many falsehoods he charged us with. He said, 'There are good people come from a far place to stay in our village, we better give the ground of these people to them.' The Subidar made many inquiries, and he answered the headman, 'If new people have come to live in the village, I shall be able to give them ground; I have no right to send away old ryots (or farmers.)' Then he turned to me and said, 'You shall have more ground than you now have, to the value of two pagodas, that you may go on comfortably.' All this the people of the village saw, and were much ashamed. They again talked among themselves, and said, 'We made one

plan, but the business has gone another way than what we expected.' They became enemies; bitter more and more to us. Again they said, 'These people still stay in the village, and if they stay they will try some plan to get it under their care.' The headman, and one from Bangalore, a great enemy, thought if they kept the village, the Christians would soon get it; but if a Brahmin engaged for the village, it would then be secure. These two went down to the Pettah of Bangalore to a Brahmin, and persuaded him to take the village. The Brahmin went to Mysore, and received an order from the great King. He came to Commonillee and said to us, 'This village belongs to me, because I have got an order from the Rajah.' Then the old headman and the bitter enemy from Bangalore, told the Brahmin a great many things about us. The Brahmin believed what was said, and tried again to send us from the village. These three treated us very badly. We felt very heavily, because of their treatment. We came and told the preacher the things which happened to us. The preacher answered us, 'The heathens and Christians will never agree; Christians are the children of God, heathens the people of this world, unjustly they will treat you. For that, you must not be afraid or sorry. Have faith in Christ. Pray faithfully to God, and bear patiently. Go on, because they are ignorant; they are doing mischief to you; do not render evil for evil, the will of God must be done.' So we were patient according to the preacher's advice. Some time after, the ground which the Subidar gave us, in addition to that which we had, was taken from us and given to other people. Some of our old ground and two tamarind trees, which we planted, they have taken from us, and one of our houses is given to another person. So unjustly have they treated us, and we never gave any answer to them. Sometime before this, two women from one man's house came into ours, when we were not present, and robbed it. For that we felt much, and intended to inquire. In a short time the two women differed and fought, and the news of robbing the house was soon known to the whole village. Then we went and said to the people who stole, 'Have you done justly in this?' The village people, who were gathered together, said to us, 'We will give you two pagodas and four hundred *seers* of raggy (a species of grain, each *seer* about three half pints.) We answered them, 'The people who have stolen from our house have taken more than what you promise.' Then they all conversed together and wanted to put

some fault on us. 'You too have done some wrong in this village.' So they said. We thought these people always wanted to charge us with some fault; for that reason we said, let us stay quiet. One day after we had a quarrel about our house affairs in our own family, the village people soon heard us, and said, 'This is the time we shall charge some fault upon them.' They came into our house and said, 'Who gives you authority to fight in this way in the village?' Then they took us to the Subidar or Bagour; the Subidar inquired into the cause, and told the people, 'This is their own house quarrel, we have nothing to do with it.' The headman said to this, 'You must do some punishment to these people, or the business will not go on well; they will become impudent.' By many other ways they tried to get us punished. The Subidar then punished us badly, and took some fine from us besides, for the fault. What they did we took no notice of. Shortly after there was another talk among the people of the village: 'We have been doing so badly to these people, and yet they never move from the village, but they show outside to us that they will do us no injury; perhaps they will inwardly do some plan to take away the village from us; we must try another plan; we must drive away these people from the village through the medium of the caste.' So they said. They sent for the headman of the caste. All were gathered together and sent for us. They said, 'On account of your having gone to the holy religion, on account of your preachers coming and speaking to you, and on account of your hearing them, you are not fit to stop in our village. We are doing this bad treatment to you on that account.' 'Then,' we answered, 'there are some Roman Catholics called Christians in this village; besides this, Mohammed and Pariah people are next your door; and what injustice your telling such things to us, and doing so badly to us! But, however, we are not your ryots, we belong to the most high king of Mysore, and we do not make the least fault to the government. We will never go from the village by your words.' So we said. Then the old headman, the bitter enemy, and the Brahmin headman, gathered together and said, 'You have talked so much to us that we will immediately make you go out of the village.'

So they told, and sent Pariah men to enter our house, and take out all our things. They will not let us plough the ground; they say, 'You have gone to the bad religion of the Europeans; you better go to them altogether.' We told

them, 'If you send us out of the village, and out of the caste, we shall never mind it; and if you kill us, we shall never lose the religion. If we leave the religion, where can we go to? O; we never shall remove from the Lord Jesus Christ our Saviour.' Then the new Brahmin treated us very badly, to force us from the village. We have come from the village, and left our family and cattle and things, which we have, and we know not where to go. We do not want to complain, because they have treated us so badly here, but they have sent us from the village. That is the reason we present our cause to your feet, to support us with your powerful hand, for we know your hand will never thrust us away."

Mr. Laidler states that he shall send the result of the petition as soon as known, and adds the following remark:

"These brethren have suffered very much in different ways since they were baptized; but if they are indeed what we hope and have every reason to hope they are, viz. true believers in Christ Jesus, we cease to wonder why they prefer trials even to the loss of life, to the renunciation of the truth."

AFRICA.

Extracts of a Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 8th May, 1824; addressed to the Secretary.

Rev. and Dear Sir,

We have again to acknowledge the goodness and mercy of our Heavenly Father, in having brought us back in safety from so long a journey, which he has singularly crowned with success. We left Cape Town on the 3d of March, accompanied by Mr. and Mrs. Hughes, and arrived at this station on the * of May. In passing through the colony we experienced many acts of kindness from Missionary friends, and particularly from J. Baird, Esq., Landdrost of Beaufort, who rendered us every assistance in his power. We had a good supply of grass for our oxen, neither was there any lack of water. We occasionally heard the lions roar, but they were not suffered to do us any harm. We called at Hardecastle, and halted a few days at Griqua Town, where, on account of Mrs. Hughes' critical situation, it was judged proper that she should remain for a short season. During our stay there, Messrs. Broadbent and Edwards arrived from their stations, the former from ill health, and the latter for supplies. We had some conversation with them on a variety of particulars connected with the

* Left blank in the original.

Bechuana Missions, which proved in a high degree interesting.

On our arrival at this station, we were instantly surrounded by the noisy multitude, who seemed eager to manifest their joy at our return. Pechu, their prince, was received with all the fantastic gestures which generally accompany heathenish joy. His having grown taller during his absence, and being in uniform, with his musket shouldered, made it somewhat difficult for his friends to recognise him. There have been instances of such visits having a very baneful influence; but, from a variety of circumstances, both as it regards the character of the persons and nature of the visit, we are persuaded better things. Both Pechu and Teysho are viewed by their own nation in a very respectable light, and, of course, their reports will have a corresponding influence on the minds of their friends, who have hitherto heard, with much scepticism, the tales of the individual *plebeians* who have visited the Cape. They have now the ocular demonstration for what before they only knew from the hearing of the ear; and it is presumed that they are now fully convinced that we are neither refugees nor runaways, as they have sometimes hinted, as the contrary sentiment must arise from their own observations. Teysho, a few days ago, remarked, when describing with rapture the wonders of Macooa land, (as the land of the whites) that he little thought that we had so many friends. The kindness shown to them by his Excellency the Governor, and also by some of the respectable inhabitants of the Cape, cannot but have a considerable influence on their minds. They could not view the wonders of science and art, and the advantages they confer on almost every member of society, without contrasting these with their own puerile advances in every part of domestic economy. Probably, when Pechu comes to have the reins of government in his own hands, he may be induced to correct some of the inconsistencies of their system, which tend to check the increase of knowledge and improvement, and keep the weaker sex in a state of comparative slavery. We have reason to hope that they will be led to view their white neighbours in a more respectable light, and be convinced that we are not come here to live on them, but to suffer for their sakes.

Since my return, brother Hamilton and I settled with Mateebe about the ground on which we intend to fix the new station, and spent three days on the spot, planning the ground for the buildings, and marking out the course of the water-ditch, or canal, in which the whole of the

Kuruman river will be led out. Mr. Hughes will immediately proceed with the men who are here, and commence raising a temporary house, and begin to lead out the water, that we may be enabled to remove this winter. One or more of the divisions of the town will remove with us; but we advise them generally to defer till next season, when they will be able to cultivate the extensive valley, which has from time immemorial lain from twelve to fourteen inches under water.

The Bechnanas, consisting of Batclapees, Myrees, Masclaroos, and a tribe of Barolongs, now live on the banks of the Kuruman river, and are very numerous. The Myrees, and the tribe of Barolongs, after the late invasion, committed themselves under the wing of Mateebe, convinced of the advantages derivable from being in connexion with us, so that we have a large field for itinerating. As it regards our labours, we continue to hope that our apparent fruitless efforts will be eventually crowned with success. With our kindest regards to the Directors, we remain,

Yours in the Gospel,
Signed ROBERT HAMILTON, and
R. MOFFAT.

P. S. At present there seems little probability of our old friends the Mantatees paying us a second visit. The reports respecting them are too vague to excite much attention, though it appears that they are in the vicinity of the Baharutsee country.

Authentic reports having just reached Mateebe, that Sibenell has taken a great number of cattle from the Corannas, who are relations to his family; obedient to their request, Mateebe is at this moment leaving this town with a rather powerful commando, with no other object than to retake the cattle. It was their intention to have left yesterday, but the morning bell informing them that it was the Sabbath, they deferred till to-day. It is worthy of remark, that Mateebe and his chief men conferred with us, and promised to act consistently with the instructions we gave, viz. "Not to fight, but negotiate."

Visit of Pechu the Lattakoo Prince to the Cape.

PECHU, a prince from Lattakoo, and a chief, lately paid a visit to Cape Town, where much attention was paid them, and they were shown the castle, the museum, the schools, &c. all which they beheld with great admiration. When they saw the cannon and the other arms, they asked whether it was possible for any other nation to go

to war with those who possessed such weapons. But the ships excited the greatest degree of astonishment; and when the prince stepped into the boat to visit a vessel in the bay, he said to those about him, "If I did not see you so cheerful, my heart would sink within me;" and when he approached the ship, he said, that if the missionaries had not told him of such an object, he could scarcely have believed his own eyes, or that it could have been made by human beings. When he saw a vessel under sail, he was quite overwhelmed, and stood motionless. He and his companion had no name for the object but a *house*, and how a house could float on the water he was not able to comprehend, for they had supposed that the vessels rested on the bottom of the sea; and when their motion was explained to them, they wished to know whether the ship *outspanned* (like their travelling wagons) at night, whether they ever ventured out of sight of land, whether they knew where they were going, and whether they could get any thing to eat when at sea. When they were introduced to his Excellency the Governor, who had made them a present of two guns and some powder, they told him (by their interpreter) that "*he had made their hearts white*:"—meaning that he had made them glad by his kindness.

Caffres desirous of Instruction.

THE Caffres have lately manifested a strong desire of instruction. One of the chiefs sent two of his sons, very fine boys, to our missionary station at Theopolis, requesting that they might be received into the Institution, and instructed with the other children in the schools. He also sent some cattle with them, to defray the expense of their board and education; his messenger was charged to say to our missionary, that he would part with all he possessed to obtain a missionary at his kraal, or to be allowed to come with his family, and reside on one of our settlements.

Remarkable Instance of Honesty.

Dr. Philip, in a letter dated Feb. 25, 1824, says, that "Notwithstanding the prohibition issued by Government, forbidding the settlers to carry on any trade with the Caffres, some of them were known to transgress the law in this particular.—Two young men, returning from the kraal of Congo, with two horse-loads of ivory, which they had obtained by barter, were suddenly surprised, and fled, leaving their horses and their ivory, on the appearance of some strange Caffres. The Caffres made signs to them not to be afraid, but

the signs were not understood, and the young men got safe home with the loss of their hazardous speculation. Six months after this they ventured to pay another visit to Congo; when, to their astonishment, the chief returned to them their horses and their ivory, refusing to take any remuneration for his honesty or for he keep of the horses."

Netherland Auxiliary Missionary Society at Chinsurah.

WE have been favoured with the Third Report of this Society, made at their Annual Meeting in December 1823, at Chinsurah. Mr. Kindlinger continues at *Pulicat*, where he has purchased a dwelling-house, and built a Dutch and Tamul school; which are well attended; the scholars about 80.

Sadras Dutch settlement, on the Coromandel coast, is another of their stations, where Mr. Winckler had lately begun to labour, with promising appearances of success.

Chinsurah is a third station, occupied by Mr. Lacroix. A school has been erected in the village of *Chandernagore*, which contains 90 or 100 children. A native girls' school has also been commenced, which the young ladies in the neighbourhood have kindly offered to superintend.

Mr. Lacroix, during the past year, had been engaged in the study of the Bengallee language, preaching to the natives in English and Dutch in the settlement church, and in superintending the schools.

The deficiencies in the expenditure of this society for the schools, and the entire support of the missionaries, are defrayed by the Parent Society in Holland.

DOMESTIC MISS. INTELLIGENCE.

Anniversary of the Glasgow Auxiliary Missionary Society.

THE Annual Meeting of this Auxiliary was held in the Trades' Hall, Glasgow, on Thursday, June the 10th. In the absence of John Maxwell, Esq. M.P., President of the Society, William M'Gavin, Esq. was called to the chair. Rev. John Smyth having opened the meeting with prayer, Mr. Brodie, the Secretary, read the report, and Mr. Melville, the Treasurer, presented an abstract of his account, from which it appeared that the total receipts for the year amounted to 187*l.* 7*s.* 2*d.* The Rev. Dr. Wardlaw, Mess. Geo. Almond, Rowland Hill, J. A. James, Greville Ewing, R. Steven, Esq., and Dr. Belfrage, severally addressed the Meeting.

ST. PETERSBURG.

not suffered by the catastrophe in the least degree."

MR. AND MRS. PITMAN.*

AFTER being detained by the late severe storms, in which we are happy to learn they received no injury, Mr. and Mrs. Pitman sailed finally from Cowes, on Sabbath morning the 5th of December.

* See Chronicle for December, page 549.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November to 16 December 1824.]

IN LONDON AND ITS VICINITY.

Legacy by Geo. Tarrington, Esq. late of Mile End	300	0	0
Less Duty.			
Messrs. H. Snelgar and J. Cross, Exors. Ditto by Miss Susannah Beasley, late of Great Surrey-street; 3 per cent. consols	250	0	0
Less Duty.			
Miss E. L. Stevenson, Executrix. Missionary Box; per Rev. H. Townley ..	1	7	0
R. P.	2	0	0
Mr. Baber, Knightsbridge.—Donation	5	0	0
C. R.	10	0	0
Orphan School Boys, City Road; per Mr. Harrison	3	11	3
Clapton.—Rev. Mr. Evison.—Collection after Sermon, per Rev. H. Townley ..	33	1	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Stretham.—Isle of Ely. Collection by the Associated Ministers; per Rev. J. Reynolds	2	1	0
Chester Auxiliary Missionary Society.—John Williamson, Esq. Treasurer.—Collections at the Anniversary.			
Queen Street Chapel	65	2	9
Octagon ditto	17	15	9
Common Hall Street ditto	6	0	0
Welsh ditto	5	10	7
Boughton ditto	2	17	10
	97	6	11
Ladies' Branch Association	54	0	6
Queen Street Chapel Sunday School ..	1	18	2
Five Young Persons in the Octagon School ..	0	9	6
The Savings of a little Girl	0	7	0
Young Ladies at Miss Dodd's Seminary ..	0	17	0
Young Ladies at Miss Jenk's ditto	0	6	6
Missionary Boxes.			
Mrs. Lewis	1	6	9
Mrs. Price	1	3	6
Mrs. E. Evans	0	10	0
Mrs. Powell	0	6	1
Mrs. Mason	0	9	6
Miss Dutton	1	15	10
Mr. E. Gerrard	5	5	0
Mr. Mannering	1	10	0
Mr. J. Jones	0	10	7
Mr. J. P.	0	3	10
Mr. J. Hughes	0	9	1

Miss. Box. at Ashton Chapel, by Mr. Litter ..	13	10	2
Saughton; by Mr. Dutton ..	1	4	0
Delamere; by Mr. Prescott ..	1	17	0
Tarvin; by Rev. J. Williams ..	0	8	7
Mrs. Williams' Seminary	1	8	6
	1	2	10

Carried forward..... 174 16 8

Brought forward	174	16	8
Infants' Offerings, by Mrs. Williams	0	17	8
Penny-a-week Subscriptions.			
Clotton, by Rev. J. Williams	2	7	6
Coatbrook; by ditto	0	10	0
Delamere; by Mr. Prescott	3	1	0
Haslington; by Mr. Bostock	4	0	0
Knutsford; by Rev. J. Turner	5	0	0
Minshall; by Mrs. Jackson	3	6	2
Northwich; by Rev. Job Wilson	9	0	0
Over; by Rev. J. Marshall	8	0	0
Sandbach; by Miss Lowe	4	13	3
Ditto, by Miss Swettenham ..	3	2	5
	7	15	8
Tarvin; by Miss Marten	2	1	2
Weelock.—Mrs. Jarvis's Day School	0	10	8
Sunday ditto	1	13	1
	2	5	9
Produce of two Cherry Trees at Northop, by Mr. Williams	2	2	0
Tattenhall Branch Association.—Collection and Weekly Subscriptions	20	0	2
	245	1	9
Less Expenses	27	0	7
	218	1	2
Cornwall Missionary Society; per Rev. T. Wildbore	98	0	0
Huntingdonshire Society in Aid of Missions.—W. Foster, Esq. Treasurer.			
Subscriptions	13	12	6
St. Neot's Association ..	8	0	0
Anniversary	7	4	8
	15	4	8
Kimbolton	5	0	0
St. Ives.—Penny Subscriptions ..	4	7	6
	38	4	8
Less Expenses	4	7	6
	33	17	2

Lincolnshire — Brigg Auxiliary Missionary Society.—Mr. W. Goodwin, Treasurer.			
Brigg and Wrawby.—Contributions	30	18	1
Female Juvenile Repository	5	5	9
Collected by Young Ladies	14	19	7
Do. Sunday School Children	2	19	1
	54	2	6
Somerby.—Missionary Box ..	0	17	0
Searby.—Contributions	0	13	6
	55	13	0
Less Expenses	11	3	8
	44	9	4

Middlesex.—Willesden; per Mr. Nodes.—Juv. Association	3 4 10	
Missionary Box by a poor Man	0 10 0	
Produce of Bees.....	1 3 0	
Subscription.—W. K.	1 1 0	5 18 10
Norfolk.—Harlstone.—Rev. Tho. Fisher.—Collection after Sermon; per Rev. R. Elliot	6 5 1	
Less Expenses	0 8 0	5 17 1
Shropshire.—Wollerton.—Friends; by Rev. D. Davies	2 3 0	
Shrewsbury.—Legacy by the late Mrs. Catherine Griffiths.—Mr. J. B. Williams, and Mr. W. Puddock, Executors	8 3 2	
Somersetshire Auxiliary Missionary Society.—Mr. J. Spencer, Treasurer. Bishops Hull.—Rev. R. Winton and Friends.—Collection after Sermon; per Rev. T. Morell	5 8 6	
S. Greathead, Esq.—Don.	5 5 0	
A. Greathead, Esq.—Don.	5 5 0	
Subscriptions.....	4 4 0	20 2 6
Bridge water.—Rev. James Corp and Friends.		
Donations.....	1 0 0	
A few Sailors.....	0 11 6	
Collection.....	1 12 2	3 3 8
Broadway.—Rev. T. Pike and Congregation	2 10 0	
Bruton.—Rev. T. Paige and Congregation	3 10 0	
Chellwood and Clutton.—Collection after Sermon; by Rev. T. Morell.....	3 14 0	
Fulwood.—Rev. T. Golding and Congregation.— Penny-a-week Society; by the Hon. Mrs. Welman.....	3 7 2	
Collection.....	9 6 0	
Subscriptions.....	13 9 0	26 2 2
Milverton.—Rev. W. Blair and Friends	1 13 6	
Martock.—Rev. Mr. Smith and Congregation.		
Mr. J. T.	0 10 0	
Collection after Sermon, by Rev. T. Morell.....	4 10 0	5 0 0
Rev. S. Pittard and Friends	2 5 0	
South Petherton.—Rev. J. Sanderson and Friends.		
Subscriptions.....	8 3 0	
Penny-a-week ditto.....	4 16 2	
Missionary Box, and Donations by three Young Females....	0 19 4	
Stratton, District Subscriptions	2 18 6	
Collection after Sermon, by Rev. T. Morell.....	1 18 9	18 15 9
Taunton.—Rev. T. Luke and Congregation.		
Subscriptions.....	8 12 6	
Interest from Savings Bank ..	0 6 6	
Coll. by Bailey, Miss A.	2 7 8	
Crouch, Mr. W.	2 4 6	
Heudebounck, Miss E.	7 14 7	
Horsey, Miss H.	2 14 2	
Musgrave, Miss S.	7 2 9	
Norman, Mr. G.	1 8 2	
Spiller, Miss E.	0 18 5	
S. Mr.	0 4 4	
Whitby, Mr. R.	3 19 5	
Wreford, Miss.	3 13 10	
Collection after Sermon, by Rev. T. Morell.....	5 0 0	46 6 10
Wellington.—Rev J. H. Cuff and Congregation.		
Subscriptions.....	18 9 4	

Carried forward.... 133 3 5

Brought forward	133 3 5	
Penny-a-week Subscriptions..	9 13 2	
A Friend; per Mrs. Parminster	20 0 0	
Collection at Anniversary	8 17 6	57 0 0
Wincanton.—By Rev. T. Morell.....	3 0 0	
Wiveliscombe.—Rev. J. Buck and Friends	5 0 6	
Milbourn Port.....	3 7 3	
Glastonbury.—Rev. Mr. Lewis.—Sermon by Rev. T. Morell.....	4 14 0	
Shepton Mallet.—Subscriptions	1 11 6	
Collection after Sermon, by Rev. T. Morell.....	7 6 11	8 18 5
Less Expenses	0 8 5	8 10 0
Barton.—St. David.—Rev. J. Reynolds	1 0 0	
Yeovil; by the Rev. J. Jukes.		
A Donation from a Friend.....	1 0 0	
East Coker.—Penny-a-week Subscription.....	2 0 0	
Yeovil ditto.....	6 15 0	
Collection, by Rev. Mr. Morrell	6 5 0	16 0 0
Less Expenses.....		231 15 2
		8 4 0
		235 11 2
Westmoreland.—Kendal Auxiliary Society; by Rev. J. Jefferson, on Account....	15 0 0	
Wilts and East Somerset Auxiliary Missionary Society*—W. M. Everett, Esq. Treasurer.....	393 16 1	
Yorkshire.—Egerton.—A few Friends, for the support of the Native Teacher, "Henry Venn".....	10 0 0	
West Riding Auxiliary Missionary Society; by Geo. Rawson, Esq. Treasurer, to 16th Dec.		
Ripon.....	12 12 0	
West Melton Collection.....	16 11 10	
Ditto, Juvenile Society.....	4 16 0	
Dito, Young Gentlemen at Messrs. Moorhouse and Langley's Academy.....	1 18 6	
Pateley Bridge Collection	9 9 0	
Heckmondwike Old Chapel	20 0 0	
Otley.....	3 2 0	
Pontefract, Mr. Harst, for Mrs. Smith.....	1 0 0	
Leeds Branch.....	100 8 0	
A few Friends in Leeds, in part for the support of Native Teacher, "W. Eccles".....	5 0 0	
John Clapham, for the support of Native Teacher, "John Clapham".....	10 0 0	
John Peele Clapham, for the support of the Native Teacher, "Wm. Clapham".....	10 0 0	
	194 17 4	
Less Expenses	7 4 7	187 12 9
Wales.— Monmouthshire.— Newport.— Hope Chapel, Rev. J. Lewis.		
Collection after sermon; by Rev. W. Thorpe.....	8 10 3	
Sunday-school Children	3 0 0	
Subscriptions.....	4 1 0	15 11 3
Glamorganshire.—Gower, late Lady Barmham's Chapel; by Rev. W. Hamerton.		
Bethesda Chapel.....	1 0 0	
Bethel.....	2 0 2	
Paraclete.....	7 8 8	
Carried forward.....		10 8 10

* Particulars in our next.

Brought forward.....	10 8 10
Mount Pisgah	3 0 2
Immanuel	1 2 1
Providence	1 4 9
Miss. Box; by Mrs. Hammerton	0 12 0
	16 7 10
Less Expenses:	1 1 0
	15 6 10
Scotland.—Kilmarnock.—Legacy by the late Mrs. Mary Wallace	50 0 0
Less Duty and Expenses 6 7 8	
Messrs. R. Wallace, W. Hosier, J. Murdoch, and J. Dears, Executors.	
Glasgow.—Donation from Rev. Mr. Douglas, Mr. Gemmill, and Mr. Cuthbertson, Executors of the late Mr. John Gibson, Stewarton, Ayrshire; by G. Melville, Esq.	30 0 0
Peterhead Missionary Association; by Mr. J. S. Anderson.....	5 2 10
Tain, Northern Missionary Society; per Rev. Dr. A. McIntosh	50 0 0
Brechin Society, for Missions, Tracts, and Schools; the Rev. David Blackadder per Rev. Dr. Waugh	12 0 0
Berwickshire Missionary Society.—Mr. D. Ainslie, Treasurer	10 0 0
Berwick and Tweedmouth.—Penny-a-week Society, for assisting in diffusing Christian Knowledge; the Rev. R. Balmer per Rev. Dr. Waugh	16 0 0

Ireland.—Belfast.—Rev. Dr. Hanna for Publications	3 7 0
Belfast.—Auxiliary Missionary Society.—Rev. Messrs. Brown and Carr, Secretaries.—Brown-street Sunday Sch.; per Mr. M'Comb	2 0 0
Collection after Sermon, in Dr. Hanna's Meeting-house; per Rev. J. Campbell	9 12 11
Ditto in Rev. Mr. Carr's; per ditto	7 2 5
Ditto in Rev. Mr. Brown's; per ditto	5 13 5
Collection from Coleraine; per Rev. Mr. Elder	5 18 2
Kilratz, ditto	4 0 10
Portglenone, ditto	3 7 0
Ferry, ditto	3 6 6
Reoth Halls; per Rev. Mr. Stewart	3 3 0
Miss Elders, Penny-a-week Society; by Rev. Mr. Craig	4 12 9
The Executors of the late Miss Gemmill, of Belfast	50 0 0
Subscriptions, and small sums	6 4 5
	105 1 5
Less Expenses	5 1 5
	100 0 0

Donations on behalf of Mrs. Smith, &c.

Rev. James Ware, Little Maplestead	1 1 0
A. B., Birmingham	1 0 0
Mr. T. G. Parker, Preston	1 0 0
Mr. S. Morris, Lewes	0 10 0
Mrs. Morris	0 10 0
Mr. D. Muir, Roman Hill; by Rev. J. Hyatt	1 0 0
Dr. Parker, Woolwich	2 0 0
Major Oliver (R. A.) by Rev. J. Hyatt	3 0 6
Mrs. Holditch, Sloane Street	1 1 0
C. T.	2 0 0
A Friend at Romsey; by Rev. J. Reynolds	0 10 0
Greenwich.—Rev. W. Chapman	1 0 0
S. Savage, Esq.	0 10 0
Mr. Taylor	0 10 0
— Turpin	0 10 0
— T. Haycraft	3 2 0
Small Subscriptions	
	5 12 0
Saffron Walden.—Rev. W. Clayton	0 10 6
Rev. W. Clayton	1 0 0
Jas. Searle, Esq.	1 0 0
Jas. Searle, Jun. Esq.	1 0 0
R. Paul, Esq.	1 0 0
J. Sampson, Esq.	1 0 0
A Friend	1 0 0
Miss Howlton	0 10 6
	6 1 0

Liverpool.—Rev. Dr. Raffles	1 0 0
Dr. Raffles	1 0 0
A Friend, by ditto.	1 0 0
Mr. W. Kay	1 0 0
— J. Job	1 0 0
— P. Blease	1 0 0
— J. Guinness	1 0 0
— N. Hurry	1 0 0
— J. Welch	1 0 0
— A. Keightley	1 0 0
A Friend	1 1 0
Mr. I. Hadwen	1 1 0
Dr. Solomon	1 1 0
Mr. D. Paton	1 0 0
— W. Jones	1 1 0
— A. Hodgson	1 1 0
— J. Cropper	1 1 0
Mrs. Cropper	1 1 0
Miss Cropper	1 1 0
Mr. R. Benson	1 1 0
Mrs. Benson	1 1 0

C^orried forward..... 20 10 0

Donations on behalf of Mrs. Smith continued.

Brought forward	29	10	0
Miss Benson	1	1	0
Mr. J. Cropper	1	1	0
Mrs. J. Cropper	1	1	0
Mr. E. Cropper	1	1	0
Mrs. E. Cropper	1	1	0
Mr. H. Mure	1	1	0
Dr. Bell	1	0	0
Mr. G. M. Woolsey	1	0	0
— W. Cook	1	0	0
— R. Jones	1	1	0
— C. H. Jones	1	1	0
— R. Rathbone	1	0	0
— W. Rathbone	1	1	0
— W. Morecroft	1	0	0
— T. Bulley	1	0	0
Miss Benwell	0	10	0
— Wallace	0	10	0
Mr. J. Priestley	0	10	0
Miss Keightley	0	10	0
Marsde	0	10	0
Mr. W. S. Fitzhugh	0	10	0
Mr. J. Wordley	0	10	6
Small Subscriptions	1	15	0

41 4 6

Boston.—Rev. T. Haynes.

Rev. T. Bolland	1	1	0
Mrs. Claypon	1	0	0
J. Claypon, Esq.	1	1	0
Mrs. J. Clapton	1	1	0
B. Claypon, Esq.	1	1	0
Rev. T. Haynes	0	10	0

5 14 0

Newcastle-upon-Tyne.—Rev. R. Gibbs.—Collection after Sermon.

Melton Mowbray.—Friends; per Rev. Mr. Roberts	5	0	0
Rev. Rowland Hill	4	0	0
Rev. W. F. Platt	1	1	0
A Friend; by Mr. J. Henwood	1	1	0
Mr. Newton, Piccadilly	1	0	0
A few Friends at Southport; by Rev. G. Greatbach	1	0	0
Lady at Peckham	0	10	0
A Friend	1	1	0
G. H.	1	1	0
Mr. W. Millar	2	0	0
Mr. Hurst, Pontefract	1	0	0

Bristol.—Tabernacle.—Collection after sermon by Rev. Thos. James.—H. O. Wills, Esq.

Wales.—Haverfordwest.—Collection at the Tabernacle; by Rev. Mr. Watson	40	0	0
	5	0	0

Donations in aid of the Anglo-Chinese College, Singapore.

Legacy by John Bryan, Esq. late of Swanscomb, Kent.—

W. Harding and H. Smith, Esq. Executors	500	0	0
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Manchester and Salford Association.

Mr. S. Fletcher	50	0	0
— B. Joule	30	0	0
— S. Goodwin	10	0	0
— B. Roberts	10	0	0
— J. Potter	10	0	0
— J. Burton	10	0	0
Rev. Dr. Clunie	5	0	0
Messrs. J. H. Heron & Son	5	0	0
A Friend; per Rev. Dr. Morrison	5	0	0
Mr. W. W. Murray	5	0	0
— J. Smith	5	0	0
— W. Pilling	5	0	0
Messrs. Wood and Westhead	2	2	0
Mr. J. Williams	2	2	0
— J. Gordon	2	0	0
— E. Thomson	1	1	0
A Friend	1	1	0
Mr. W. Greerson	1	0	0
— G. Wardlaw	1	0	0
— J. Ollevant	1	0	0
— J. Day	0	10	6
— G. Hadfield	5	0	0

166 16 6*

Mr. Waller	1	0	0
Rotherham.—Mrs. Walker	2	0	0
Francis Turney, Esq.	5	5	0
Mr. C. Henderson; per Rev. Dr. Morrison	1	0	0
Rev. Mr. Fergus	1	0	0
Mrs. Fergus	5	5	0

7 5 0

* £60 of the above acknowledged in November Chronicle.

Fund for Widows and Orphans of Missionaries.

Derbyshire.—Barrow; per Rev. W. Pritchard 4 0 0

Subscriptions towards Building the Union Chapel, Benares, East Indies.

	Rupees.		Rupees.
Sir Edward Paget, K. C. B. Commander-in-Chief, &c., &c.	100	Brought forward	1248
W. A. Brooke, Esq. Agent to the Governor-General, &c. &c., Benares	100	Mr. Freasham	8
W. J. Sands, Esq.	80	— Green	10
R. H. Rattray, Esq.	50	— Garthland	4
T. Yeld, Esq.	50	Quarter-Master Sergt. Mills	4
C. D. Russel, Esq.	50	Mr. Nesbit	2
R. M. Bird, Esq.	16	— W. Collis	10
E. Trotter, Esq.	50	— J. Dutton	16
D. W. H. Speed, Esq.	50	— J. Coa Cannon	10
F. Lawrence, Esq.	30	James Barnesley	10
R. M. Fraser, Esq.	10	— C. P. Hickman	2
J. Dunsmore, Esq.	10	— C. Battenburgh	1
Mr. Douglas	15	— Hurley	2
Capt. Herring	50	Quarter-Master Sergt. Walton	2
Col. Baldock	20	Sergt.-Major Giddens	2
Capt. Baldock	20	Mr. Barrott	20
Cant. Fell	20	— J. W.	2
Capt. Fiddes	50	— J. Dewal	2
Mr. A. Cameron	19	— Mr. Edwards	10
A Friend at Alahabad	5	— J. Davis	16
W. H., Ditto	2	— Walter Charles	5
Sergt. Wells	2	— J. Best	20
Mr. H. Clark	10	— R. Stewart	10
— R. Collis	5	Mrs. Fraser	6
— W. Logue	15	Quarter-Master Sergt. J. Hutchins	10
— H. H. Healy	30	Mr. A. D. Caster	5
— Grant	25	— T. C. M'Grath	5
— G. M'Nally	1	— W. Cross	2
— W. Brier	1	— T. Martin	5
— M. Wilkes	1	— W. Hill	3
Sergt. Williams	1	— Lisle	8
Quarter-Master Sergt. Smart	2	— E. Pretty	5
Sergeant Stantum	2	— T. Spencer	3
Mr. and Miss Graham	25	Sergt. Bully	5
Sergt. Screwdner	2	Mr. Walker	5
Mr. Jacob Thomas	1	— John Adison	2
Capt. Cox	25	— J. Palmer	3
Capt. Thornton	20	— Murphy	5
Capt. White	16	Quarter-Master Sergt. Filby	5
Major Doveton	25	Sergt. Gill	15
General Shouldram	20	Mr. Treston	10
Mrs. Major Warden	50	Mary Anne Wells	2
Capt. Parke	16	Mr. Rawstone	16
Capt. Lucas	16	Mrs. E. Elder	10
Capt. Somerville	29	Mr. T. Brickell	10
G. Playfair	32	Mrs. Brickell	5
J. Turner	10	Messrs. Hare & Co.	25
Lieut. Thoresby	10	Mr. Broadway	3
Lieut. A. G. Ward	20	Mrs. Everald	4
Lieut. Jones	10	Sergt. Hart	4
Lieut. A. C. Baillie	10	Mr. L. Holway	10
Rev. T. Morris	9	Mrs. Holway	5
Rev. M. T. Adam	12	Mr. Turner	10
Rev. W. Bowley	5	Messrs. Nickson, Hunt, Smith, Murphy, and Philips	22
Mr. W. Smith, Baptist Missionary	10	Total	Rupees 1644
Carried forward	1248	Disbursements	1531 8 : 1/2
		Balance in hand	112 7 : 33

Addenda for Mrs. Smith, &c.

Cambridgeshire.—Roxton.—Rev. T. Towne.

Collection after sermons, per Rev. Messrs. Collison and Loveless.....

Less Expenses

17 4 0

1 12 6

15 11 6